THE SANCTVARIE OF SALVATION, HELMET OF HEALTH, AND MIRROVR OF MODESTIE AND GOOD MANERS.

Wherein is conteined an exhortation vnto the institution of a Christian, vertuous, honest, and laudable life, very behouefull, holsome and fruitfull both to highest and lowest degrees of men, which desire either health of bodie, or saluation of soule:

Written in Latin verie learnedly and elegantlie by Leuinus Lemnius of *Zirizæa* Phisition, and englished by H.K. for the common commoditie and comfort of them which vnderstand not the Latine tongue, and to be as it were a glasse, wherein men may behold their life and conuersation.

MAT. 11.

Come vnto me, all ye that are wearie and laden, and I wil ease you. Take my yoke on you, and learne of me, that I am meeke and lowly in hart, and ye shall find rest vnto your soules. For my yoke is easy, & my burden light.

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The printer to the Reader.

THe gentleman (frendly reader) to whom this booke in the englisſh tongue was dedicated, and who for the excellencie thereof reſerued it for his owne priuate Reading without ſuffering it to bee publiſhed, is now deceaſed: The worke thereupon comming to the handes of a gentleman his kinſman, he is deſirous by my preſſe to make thee partaker of it, as of a worke vnworthie to be obſcured; Take then to thy profit (gentle reader) this booke which being writen by a famous author, ſummarilie containeth precepte in what ſoeuer neceſſarie to humane knowledge either concerning bodie or ſoule: The preface of no leſſe importaunce for inſtruction, then the booke it ſelfe: I praie the alſo looke into, and be thankfull to our learned countrey-man the traſlator for his trauaile herein. And ſo fare thou well in the lord, who proſper thee in thy good and vertuous ſtudies.

To the right worshipfull Maister

Stephen Thimelby Esquier, Recorder of the Citie of Lincoln, Henry Kinder wisheth in this life all good hope worshiip, and prosperitie, and in the life to come salvation and euerlasting glory and felicitie in Iesus Christ.

After that I had atchieued the enterprise of the translation of this litle booke (right worshipfull) to the end I might communicate, illustrate, and explanate the same to them which vnderstand not the latine tongue, aswell for the commoditie of the studious reader, as the commendation of Leuinus Lemnius *the learned author: I called to mind a certain brief & graue poeme of* Rhianus *the Greke poet concerning the imprudencie & inconstancie of some men, whiche cannot moderate their troublous affections & perturbations of mind with equanimitie, which is a singular vertue & soueraign remedie of al griefes incident vnto humane life: which moderation of mind whosoeuer wanteth, is either puffed vp with prosperity, or discouraged with aduersity. We, saieth that poet, do erre & iudge amisse cōcerning the*

manifold giftes of God, and receiue them foolishly and vnaduisedlie. For he that is poore & destitute of liuing, doeth with sorow, griefe, & heauines of heart, lay great blame on the determination and appointmẽt of God: but he neglecteth the vertue, industrie, and apt inclination of his owne mind: neither dare he for feare say or do any thing where rich men bee in presence, but bashfulnes & pensiuenes do consume his heart. Contrariwise he which liueth in prosperitie, to whõ God hath giuen riches, preeminence, & authority, oftẽ times forgetteth his cõdition, beginning, educatiõ, and mortalitie: and eleuating himselfe with arrogancie and depraued hautines of hart, thundereth like Iupiter: & though somtime he be of little stature, he stretcheth vp his head on high, & with amiable armes wooeth faire Minerua, and seeketh to attaine to the top of Olympus. When I had well pondered this pithie poesie, I was animated and encouraged therby to dedicate these my little labours & lucubrations to your worship, as a testification of my prompt wil, readie mind, & grateful hart: So that I was dismaied neither with the con-

consideration of my poore lowe estate, neither with the feare of some such highminded mẽ, as the poet here doeth reprehend: who being aduaunced and adorned with worldly welth, wisdom, dignity, & prosperitie, & euery daie expecting and desiring most exquisit and pleasaunt nouelties, will peraduenture cõtemne this rude, and vnpolished peece of worke. Therefore submitting the same to your fauour and protection, I attempered my penne, not to be plausible to the learned, whereunto I am not able to attaine, but to please and profite the meane & vnlearned multitude, which is my only desire. And although I know there be an infinite nmber of learned students, whose diligence herein might haue bene farre more commendable in polishing this translation with perfect and excellent Rhetoricall skill, and so could haue come nearer to the elegant stile of the learned author: Yet I thought it better, thus boldly and rudely, as I could, to attempt the same, then that it should ly hidden from the vnlearned, for whose instruction, admonition, and exhortation it was meete and requisite to dinulgate the same. For to

what end is a man borne & brought forth into the light of this life, but by his industrie to glorifie his Creator, and to benefite his neighbour? He hath liued long inough whosoeuer hath liued vnto nature wel and sufficiently, vnto himselfe & his owne saluation blessedly and happily, vnto the comfort of others profitablie, vnto the glorie of God acceptablie and thankefully. Hee hath not liued, which hath left no issue proceeded of him, which graffeth not trees for another age to come, and so profite his posteritie, which sheweth not some good and profitable doctrin vnto the people that shal be born after him. For as we at this day are the better stablished & more surely confirmed & groũded in the true faith, because we haue learned and receiued the same into our harts of Christ, of his Apostles, of the fathers, of the primitiue Church, and likewise of this last Church, which was a disciple and scholler of sinceritie and veritie: Euen so our posteritie shall learne and acquire vnderstanding and knowledge of this our age, & of their auncestors & foreelders, and will be glade to heare of our cõsent and agreement in true religion, and

our

our mutuall confirmation and eſtabliſhing of our aſſured and liuely faith in Chriſt Ieſus, and will be delighted with the proper erudition of humanitie, and profitable precepts of morall doctrine, which we deliuer and leaue vnto them. Therefore truſting your worſhip will accept this fruite of my ſtudies, be it neuer ſo vnripe, ſo vnſeaſonable and vnpleaſaunt, and wil regard rather the beneuolent affection of the giuer, then the gift it ſelfe: I am thereupon emboldened to preſent the ſame vnto you, as a token of this good and happie newe yere & many moe, and alſo as a declaration of my willing and dutifull mind towards you, if able power were correſpondent to the ſame. Truly I haue good and iuſt cauſe to aſſure my ſelfe of your fauour, prompt readines, & alacrity towards me in cõdeſcẽding to this my humble requeſt, & haue as it were the hope thereof in my hands, when I conſider your courteſie, affabilitie, and bountie towards all men but ſpecially towards them, in whome ſome ſignification and token of Godlie zeale, vertue, and induſtrie, not coloured with hipocriſie, doth appeare: So that if your chriſtiã modeſty would ſuf-

fer your praiſes to be emblazed to your face your bountifulnes in the propagatiō of the goſpell of Ieſus Chriſt, & the preferment of good learning (you being a benigne patrone of them both) deſerueth to be more highly cōdecorated, thē this my barbarous epiſtle can poſſibile reach vnto. Wherfore your worſhipp vouchſafing to graunt this my humble ſute in the chearful acceptaūce of this my trauaile, I ſhall thinke my ſelfe moſt bound to your benignity, & ſhal haue great cauſe, during life, to pray to God the father for his ſon Chriſt Ieſus ſake, to increaſe in you great plēty of his good & gracious giftes, and to lift vp his merciful and louing countenance vpon you, all the daies of your long life led in holineſſe & righteouſnes acceptable vnto him, & to accumulate & bleſſe you with worſhip, renowne, proſperity, & felicitie: And whē our bodies ſhall be reſtored to a far better ſtate of life, and ioyned togither to their ſoules, to giue you the moſt happie fruition and poſſeſſion of eternitie, immortalitie, and moſt bleſſed life, that ſhall neuer in euerlaſting continuaunce of time be chaunged. Amen.

Your worſhips moſt humble

Henry kinder.

The Preface to the *Reader.*

THe whole ſum and effect of all diuine and humane philoſophie, wherein all kinde of excellent and exquiſite knowledge conſiſteth, tendeth chiefly vnto this ſcope, and may be comprehended briefly in theſe two cardinall and principall precepts, namely: *To know God*, and, *To know a mans ſelfe*. For theſe two exceeding great and large branches of wiſedome, reaching by faith (but not by curioſitie) euen to the throne of the Maieſtie of God aboue al heauens, and ſpreading and ſtretching forth themſelues ouer all the workes of God in nature, are not only verie neceſſarie vnto vertuous life, and godly conuerſation, but alſo verie expedient & behouefull vnto euerlaſting life and ſaluation. Theſe be the two readie ſteps, by which we muſt aſcend vp vnto the onely perfect and true doore of eternall life, euen Ieſus Chriſt, the Authour, Captaine, and finiſher of our faith: by whom whoſoeuer entreth, he ſhall be ſaued, and ſhall go in and out, and finde paſture, that is, ſhall enioy the gift of grace, the treaſure of truth, the food of immortalitie. *The knowledge of God* is acquired by two maner of ſtudies or meditatiõs. Firſt by the contemplation and conſideration of his glorious, excellent, and wonderfull workes: for the inuiſible things of him, that is to ſay, his eternal power and Godhead, are ſeene by the creation of the worlde, being conſidered in his workes. Secondly, God is knowen by his word, and he will be found of them which ſeeke him therein diligently and deſirouſly. For ſo ſayth the wiſedome of God by *Salomon*, I loue them that loue me: and they that ſeeke me early, ſhall find me. Vnto them

Epheſ. 4.

Iohn 10.

Rom. 1.

Prou. 8.

thē therefore which ſtudiouſly meditate in the holy Scriptures, and attentiuely heare the Goſpel preached, God doth reueale and make knowne the riches of his glorious myſteries, which riches is Chriſt in vs the hope of glorie. For by the ſincere preaching of
Coloſſ. 1. him euery man is admoniſhed, & euery man is taught in all wiſdome, that euery man may be preſented perfect in Chriſt Ieſus. The knowledge of a mans ſelfe is attained likewiſe by two intentiue cogitations, and diligent conſiderations, which do both proceed from the moſt pure fountaine of the infallible worde of God. The one is, if a man ponder and conſider well
Gen. 1. the excellencie of his creation. The other is, if a man
Coloſſ. 3. beholde himſelfe in the worde of God, and looke in
1 *Cor.* 11. the perfect lawe of libertie, and continue therein. For
Iam. 1. Gods worde is a glaſſe, wherein we muſt behold our ſelues, and become like vnto him. And therin he ſhall
Eccleſ. 17. ſee, that as the wiſe man ſayth, God hath created man of the earth, and turned him vnto it againe. He hath giuen him the number of daies and certaine times, and power of the thinges that are vpon earth. He clothed thē with ſtrength as they had need, and made them according to his image. Hee filled them with knowledge of vnderſtanding, and ſhewed them good and euill He ſet his eie vpon their hearts, declaring vnto them his noble workes. And gaue them occaſion to reioice perpetually in his miracles, that they ſhould prudently declare his workes, and that the elect ſhould praiſe his holie name together. The Philoſophers hauing ſome taſte and feeling of this knowledge, euen by the lawe and inſtinct of nature (although they were deſtitute of the law of the holy ſpirite and of grace, that commeth by the faith of Ieſus Chriſt) called this ſtudious meditation a contemplatiue life, or ſpeculatiue ſcience: wherin whoſoeuer doth employ his trauaile and diligence induſtriouſly
Eccl. 1. and giue his heart to ſearch and finde out wiſedome by all things that are done vnder the heauen, that is

to say, of all the workes of God in the wonderfull workmanship and creation of the world, so far forth and so much as the lord God the giuer of wisedome and of all good giftes, doth distribute and deuide to euerie man, in such maner as it pleaseth him, & such measure as he knoweth euery man hath neede of: he shall surely find, and vndoubtedly proue, yea euen by experience, that in this life ther is no felicitie, that this world is nothing els but a perillous pilgrimage, a maze of miserie, a surging sea of sorowes and troubles, a continual conflict, a wretched warfare, a gulfe of greefes, a huge heape of iniquities, and a wast wildernes full of vanities and vexation of the spirite, & that there is no profite vnder the sun. For thus hath it pleased the lord the Creatour and conseruatour of all things by his excellent wisedome, to humble the heart of man in this sore trauaile, that he hath giuen to the sonnes of men, & in the consideration of mans fraile state and miserable condition: and to eleuate, extoll, and lift vp his mind in looking and aspiring vnto heauēly things, to the end that he should, as *Cicero* saieth, with an high, noble, and inuincible heart, contemne these humaine, visible, cōrruptible, earthly, mortal, caducal, traunsitory & momentany things: & as ỹ Apostle saieth, follow hard toward the marke for the prise of the high calling of God in Christ Iesus: sighing & desiring to be cloathed with our house which is from heauen: And seeke those things which are aboue, & set our affections on heauenly things, & not one things which are on the earth: and direct & erect al our cares, studies, cogitations, desires and delights vnto Christ Iesus, which sitteth at the right hand of God: that our conuersation may be in heauē with him. And for him that true, incorruptible and vnspeakable treasure to iudge all these things to bee but dung: And for the winning of him to thinke and count al these things but losse, ỹ we may be found in him

Genes.47. *Hebr.11.* *1.Ioh.5.* *Iob.14.* *Galat.5.* *Eccles.2.* *Eccles.1.* *Cic.4 Acad quæst. & in Somn. Scip.* *Philipp.3.* *2.Cor.5.* *Coloss.3.* *Philipp.3.*

him that is, not hauing our owne righteouſnes which is of the lawe; but that which is through the faith of Chriſt, euen the righteouſnes whiche is of God
2. Cor. 4. through faith: And that wee ſhould not looke on the things which are ſeene, but on the thinges which are
Mat. 6. not ſeene: And that like the foules of the heauen, and the lilies of the field, which liue and growe without care and toile of this life, wee ſhould not weary our ſelues in labouring for the meate which periſheth,
Ioh. 6. but labour for the meat which endureth vnto euerlaſting life, which the ſonne of man ſhall giue vnto vs. For as the Iſraelites walked, iourneyed, and wan-
Pſal. 66, dered in the great wildernes fourtie yeares, and paſ-
& 107. ſed through manie probations & tribulations, before they did goe in and poſſeſſe that good land that flowed with milke and honie, which the lord had promiſed, and ſworne vnto their fathers to giue them. Euen ſo the ſame our good God, which ſo conducted his peculier people, and proued them with many miſeries & afflictions, before he brought them to that plentifull land, doth in like maner by his fatherly
Galat. 4. prouidence and fauourable protection, leade vs his
Epheſ. 1. adopted children, whom he hath receiued by grace, through the great wide wilderneſſe of this wicked & wretched world: In which our iourney towardes that
Heb. 11. happie and heauenly countrey, that continuing citie
& 12. to come, he trieth vs with manie kind of troubles and
Pſal. 66. calamities, and cauſeth vs, as the Pſalmiſt ſaieth, to
& 78. go through fire & water, before he bring vs forth to
Ioh. 14. ỹ welthie place, ỹ pleaſaunt land, that celeſtiall habitation, thoſe eternall manſions, that ſupernall
Galat. 4. Ieruſalem the mother of vs all, the euerlaſting king-
Coloſſ. 1. dome of his deare ſonne Ieſus Chriſt, vnto which we
Act. 14. muſt enter through many tribulations. This is that precept which our Sauiour doth inculcate into the eares and hearts of all them which will folow him,
Luc. 9. and become his true diſciples, namely to forſake and

denie

denie themſelues,& take their croſſe paciently, that is to ſay,to ſuffer conſtantly all tribulations that the lord laieth vpon them: And to caſt awaie euery thing that preſſeth downe,as riches, cares, and voluptuouſnes: And ſo abſtaine,that they may get the maiſterie:and finally ſo runne,that in Chriſt Ieſus they may obtaine victorioully,and be crowned with him triumphantlie. Vnto this continuall bickering and warfare,wherein the church of Chriſt militant here on earth is continually exerciſed,he himſelfe being our moſt mightie and puiſſant Capitaine,doth animate and encourage vs moſt comfortably with theſe wordes, *Be of good comfort* (laieth he) *I haue ouercome the world.* For he hath conquered the Deuil, ỹ world ſin, daunnation, death, and hell for vs, and hath looſed all our ſorowes. Therefore this holy, heauenly, & diuine contemplation raiſeth & lifteth vp our harts, our cogitations, our ſtudies, our ſences, deſires, and loue from vaine pleaſures vnto the true and euerlaſting treaſures, according to that effectual and pithy praier of Dauid: *O turne awaie mine eyes, leaſt they behold vanitie.* For indeede all things are vaine, except the knowledge of God, and moſt miſerable are they that are deſtitute thereof. Now as concerning the *Knowledge of a mans ſelfe*, wherewith euery Chriſtian ought to be inſtructed & endued: there is almoſt no naturall, mortall and earthly man no not commonly among the heathē, much leſſe among true Chriſtians, but that by the vſe of reaſon and quicknes of wit infuſed by nature, he vnderſtandeth and perceiueth himſelfe to be created and ordeined of God to a far better, happier, and more excellent end & purpoſe, then all other creatures voide of reaſon, wit, & iudgment, ouer whiche creatures God the creator hath made and conſtituted man lord, ruler & gouernour: And in the creation of him, which, as Dauid ſaith, is wonderfull and fearefull, he hath made the faſhion, forme,

Hebr. 12. 1. *Cor.* 9.

Ioh. 16.

Pſal. 119. *Wiſ.* 13.

Pſal. 8.

Pſal. 139.

forme, & ſhape of his body ſtraight vpright towards heauen; wherby he is admoniſhed to lift vp his heart vnto heauen, & fet his loue on heauenly things: and not to fix and caſt down his cogitations vpon earthly things only: but to haue mind continually on that diuine, ſpirituall, and immortall ſubſtaunce, whereof his ſoule is a likenes and image: And to cõſider, that in this his meruailous creation, hee excelleth all other liuing creatures, whoſe bodily ſhape is in forme prone and groueling downe towardes the earth, being created and ordained vnto corruption, and ſubiect vnto vanitie, and deſtinated to periſh with the earth: whereas contrariwiſe, man is appointed and aſſigned thorowe faith in Chriſt Ieſus vnto immortalitie and eternall felicitie in heauen. This certaine perſuaſion and true opinion the poet vndoubtedly ſeemed to haue fixed and ſtabliſhed in his mind, declaring the ſame in theſe elegant verſes.

Geneſ. 1.

Rom. 8.

Ouid. in. 1. *lib. Metamorph.*

Os homini ſublime dedit, cœlumque videre
Iuſſit, & erectos ad ſydera tollere vultus.

which may be engliſhed thus,

God gaue to man a face on high,
And heauen to behold,
And viſage ſtraight lift vp toth' ſtarres
Commanded him he ſhould.

But whoſoeuer will knowe him ſelfe rightly, and perfectly, muſt cõſider, that mã conſiſteth of two parts, namely the bodie and the ſoule: whereof the one is ſubiect to corruption, the other is incoruptible, the one perceiued ſenſible, thother inuiſible, the one ſubiect to death, the other immortall, the one a deuine, ſpirituall and heauenly ſubſtaunce, the other a groſſe and fraile lumpe of earth, which turneth into earth againe. In euery faithfull, vertuous, and godly Chriſtian the ſoule (which is the higheſt or chiefeſt

part

part of the mind or ſpirite or power intellectiue) being led by the Spirite of God, ought to rule the body and the luſtes, appetites and deſires therof: And the bodie as a ſeruaunt or miniſter vnto his lord & maiſter, ought alwaies to be obedient to the good and godly motions of the Spirite, as the Apoſtle teacheth, ſaying: If ye mortifie the deeds of the body by ỹ Spirite, ye ſhall liue. *Rom.8.* And a little after he ſaieth, The ſame Spirite beareth witnes w̃ our ſpirite, ỹ wee are the children of God. So that wee haue two witneſſes, that is to ſay, Gods ſpirite, and ours, which is certified by the Spirite of God: which muſt haue domination ouer the affections, luſtes, perturbations, will, deſires, & cõcupiſcence. For if at any time the bodie beeing not thus kept in ſubiection, do happen to rebell and make inſurection againſt the Spirite, and like an vntamed colte which caſteth of his rider, do throwe awaie the yoke of obedience, and make war againſt ỹ honeſt, good, godly, & vertuous deſires of the mind, ſurely then the whole man bothe bodie and ſoule muſt needs run, euen as though he were caried hedlong, into all kind of vices, wickednes, and ſin, and ſo conſequently bee throwne downe into the guiſe or pit of eternall damnation and deſtruction. Of this moſt perillous and pernicious fall the Apoſtle giueth vs a very good and profitable admonitiõ, ſaying, Let not ſin reigne in your mortall bodie, that yee ſhould obey it in the luſts thereof. *Rom.6.* For the bodie, that is ſubiect to ſin, preſſeth downe the ſoule that muſeth of many things, and cloggeth, darkneth, & dulleth the vnderſtanding, ſo that it cannot lift vp it ſelfe in godly meditations and heauenly contemplations. Vnto this place that precept of *Cicero* ſeemeth not altogither vnfit to be referred, when he ſaieth, *Rationi appetitus pareat.* Let the appetite be ruled by reaſon. *Cic. 1 lib. Offic.* And againe he ſaieth, *Naturam optimam viuendi ducem ſequamur.* Let vs follow nature the beſt guide of life. *Cic. ibidẽ.* In theſe

theſe two briefe documents the whole ſumme and ſcope of all morall philoſophie, in my iudgement, may well be comprehended. For when the gentiles, which haue not the lawe, doe by nature the things
Rom. 2. conteined in the law, they hauing not the lawe, are a lawe vnto themſelues, which ſhewe the effect of the lawe written in their heartes. I feare leſt this may iuſtlie be ſpoken to our great ſhame in theſe daies, which being profeſſed Chriſtians, and peyfectly inſtructed in the lawe of God, and many of vs very ſkilfull not onely in humane, but alſo in heauenly, ſacred, and diuine philoſophie, are ſo led with ſelfeloue, and ſo caried awaie from God with worldly vanities and momentanie delights: and ſeeke ſo much
Mat. 10. to ſaue our liues, as our Sauiour ſaieth, that wee loſe our liues: for we prefer our liues before the glorie of
Luc. 12. Chriſt: And knowing our maiſters will, and not preparing our ſelues, neither doing according to his wil wee ſhall be beaten with many ſtripes: I feare, I ſaie, leſt the heathen or gentiles, which in the time of nature without lawe, liued vertuouſly, ſhall condemne vs, whiche in the time of grace, hauing the lawe of God do liue vitiouſly.

To the end therefore to awake vs from our ſleepy ſenceles, and ſinfull ſecuritie, wherewith many of vs are heauilie oppreſſed and deeply drowned: I haue thought good by bringing this little booke abroad vnto the commune commoditie, I truſt of all them that reade the ſame, to ſtir vp the mindes of ſuch as are drowned in voluptuouſnes, and caſt downe into the deepthe of the earth with cares of this life, and to raiſe them vp vnto the conſideration of their ſtate and vocation, wherein God hath placed vs, like vnto ſouldiours, which muſt euery one looke ſurely and attend diligently to his order, araie, ſtanding place, and watching in this our continuall conflict, bickering, and warfare: wherin bycauſe we haue many ty-

ranious

rannous enimies, many pernicious perils are imminent and incident vnto euery one of vs, vnlesse wee warily, watchfully, and circumspectly, withstand and resist the assaults, inuasions, and irruptions of our malicious and pestiferous aduersaries, which continually by all meanes possible, do seeke, deuise, and worke our ouerthrow and vtter destruction. The authour of this booke being a very learned man, as it appeareth by his writing, was no doubt greatly inflamed with the godly zeale of Christianitie and honestie, of true religion and integritie of life: because herein he hath left vnto vs such a worthy worke. Wherein is contained the way and meanes, how wee may and must acquire and obtaine the assurance of our soules health and saluation, which is a thing most necessarie for all men to know. And this doctrine hath the author comprehended in a fewe chapiters so breifly and compendiously, that the reader may gather and receiue as sufficient instruction and vtilitie by meditating in the same, as in perusing the whole Bible, and all the expositions and paraphrasticall explications of the holy Scriptures, written by the auncient and learned fathers. For like as our Sauiour reduced the whole summe of all the lawe & the prophets into a sweete short sermon, yea into two short commaundements of perfect loue towards God and towardes our neighbour, and therein hath knit vp the knot of all righteousnes, & tied the bond of perfection: Euen so this author hath obserued the same order, and vsed the like methode in this compendious forme of exhortation. Moreouer he being a very expert and skilfull phisicion, hath also prescribed vnto the studious reader an excellent briefe dietarie for the conseruation of the health of the bodie: which whosoeuer will deligentlie keepe and followe, he shall, I dare be bold to say, haue as many good precepts necessarie and profitable inough for the pre-

1 Pet. 5.

Mat. 5. 6

Mat. 22.

Rom. 13.

ſeruing of bodilie health, as in reading all the great volumes of *Hippocrates*, *Galen*, *Auicenna*, *Rhazis*, and whatſoeuer others, that haue learnedly and largely written of Phiſicke.

And laſtly of morall philoſophie, or doctrine of maners, and politique regiment of life, he hath written ſo pithilie and witrily, that theſe fewe leaues do afford as much good & wiſe inſtruction concerning vertuous and honeſt conuerſation, modeſtie, temperaunce, ſobrietie, and prudent gouernaunce of all mens publike and priuate actions, as *Plato*, *Ariſtotle*, *Cicero*, and all other Philoſophers and humane writers (the reading of whoſe workes were a tedious & infinite labour) do conteine. In this booke therefore the reader ſhall reape a triple or threefold commoditie: namely, the health of bodie, the ſaluation of ſoule, and the integritie of life, as an inſeparable companion of them both. This booke is an *Epitome*, that is to ſay, a ſhort ſummarie or compendious collection of diuine, humane, naturall, and morall Philoſophie: So that in the litle labour of reading the ſame ſtudiouſly, and meditating and ruminating the preceptes thereof diligently, the reader ſhalbe delighted and profited exceedingly. And bicauſe according to the corruption of our depraued nature wee are more prone, more inclined, more diligent and careſull to ſeeke the health of our bodies, then the ſalfetie and ſaluation of our ſoules, & take more thought, and make greater prouiſion for the fleſh to fulfill the luſtes of it, then to deſire and acquire the ſincere milke of the word of God, which being receiued with meekeneſſe, is able to ſaue our ſoules: Therefore of theſe two things, namely, health of bodie, and ſaluation of ſoule, which are both indeede worthie to be deſired (but yet the one much more then the other) that which is a great deale more worthie to be ſought & laboured for, is in this booke

Rom. 13.
1. *Pet.* 2.

very

verie orderly and aptly first set downe, according to that diuine and principall precept of our Sauiour, Seeke yee first the kingdom of God & his righteousnesse. Whereby we are admonished, that as the soule, being as I said before, a diuine, spirituall, and immortall substaunce, doth farre excell the bodie, which is nothing els but dust, earth and ashes: Euen so the sacred, and eternall foode and assured saluation of the soule ought to be acquired with far greater care and more earnest studie, zeale, loue, desire and affection, then the health and welfare of the bodie. But alas, how lamentable a thing is it in these dayes, wherein the light of the Gospell shineth so clearely, to see the preposterous peruersitie of many of vs, whose minds like vnto brute beastes, are fixed vpon present and caducall things, and are plucked and cast downe frō heauen and heauenly desires vnto earth and earthly vanities, and do care and trauaile incessantly for the pampering and cherishing of the bodie, but are so slouthful, careles and negligent in seeking the saluation of our soules. And albeit I confesse with the Apostle, that no man knoweth the thinges of a man, saue the spirite of a man which is in him: Neither doth any man knowe and vnderstand the heartes of men, but God onely: yet bycause a good man out of the good treasure of his heart bringeth forth good thinges: and an euill man out of an euill treasure bringeth forth euill thinges: for of the abundance of the heart the mouth speaketh: Therefore by the outward man, may the inward mā be perceiued of them which intentiuely looke thereupon, & examine the conuersation of men by the lawe of God, and trie the spirites, whether they be of God, by the touchstone of truthe. And againe, although wee ought not to iudge any thing of our brethren before the time vntill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the hearts

Mat.6.

Genes.18.

1.Cor.2.

Psal.33.

Mat.12.

1.Iohn.4.

1.Cor.4.

manifeſt: leſt wee our ſelues by iudging be iudged,
Luke.6. and in condemning be condemned: Yet if wee looke
not euery man on his owne thinges, but euery man
Philipp.2. alſo on the things of other men: and behold ſome
mens ſinnes that are open before hand, and go be-
1 Tim.5. fore vnto iudgement: and take heed both vnto our
ſelues, and to all the flocke, whereof the holy Ghoſt
Act.20. hath made vs ouerſeers, to feede the Church of God,
which he hath purchaſed with his owne bloud: (I
ſpeake to them that are called thereunto) wee may
1. Iohn.5. eaſily and euidently ſee, if wee will not winke one at
anothers faults, that the whole world lyeth in wic-
kednes, that is, all men generally, as of themſelues,
lye as it were buried in euill, and that many wicked
Pſal.9. people forget God, and therefore, as the prophet
ſayeth, ſhall be turned into hell. For of two deteſtable
iniquities & moſt grieuous enormities, namely ma-
liciouſnes, and forgetfulnes of God, we haue in theſe
our dayes two manifeſt arguments, apparent ſignes,
and plaine tokens, to wit, mens negligence, coldnes
and ſlackeneſſe in the inuocation of God by praier,
and their ingratitude in not aſcribing praiſe and
giuing thanks to the Lord of life for his benefits be-
ſtowed vpō vs. Theſe two kinds of impietie do ſpring
from two moſt horrible and filthie fountaines of
all iniquitie, namelie ignorance, and ſecuritie: Igno-
rance, when a man knoweth neither God, nor him
ſelfe rightly, nor his due obedience to God: Securitie,
when a man knoweth, and yet regardeth not, but
contemneth the iudgements and law of God. There-
fore as all the faithfull miniſters of the word of God
in fulfilling their functions diligently & faithfully,
1. Tim.5. rebuking the people for their diſobedience and in-
2 Tim.2. quities meekely and modeſtly, muſt needes ſee and
note theſe foure pernitious and peſtilent maladies,
wherewith the flocke of Ieſus Chriſt is moſte mi-
rably affayled, daungerouſly depraued, and dead-
annoyed

annoyed by that auncient, malicious and subtile ser-
pent, and do like good Physicions apply wholesome
medicines of the worde of God vnto these cruell
wounds of the enuious enimy, and after the example
of that mercifull Samaritaine, cure and comforte
the wounded & afflicted consciences, giuing two
pence vnto the host for the relieue and succour of
him that is thus robbed and spoyled of the grace
of God that commeth by Iesus Christ: which two
pence are ỹ two testaments, which our Sauiour hath
deliuered vnto the host, that is to say, to the faithfull
preacher and syncere disposer of the secrets of God,
cõmanding him to take care & cure of his members,
which are destitute of the knowledge of God, and to
minister vnto them the most comfortable medicine
of his mercie in the merits of Iesus Christ: So I being
one of the least of the ministers of Iesus Christ (which
am not worthie to be called his minister, by cause I
am not any waie at all able to fulfill the due office
perfectly, nor do ỹ dutie throughly of that high, holy,
worthie, excellent & reuerend vocation) seeing and
lamenting the ignorance and negligence of the
people of God, the flock of Iesus Christ, my brethren
by adoption and grace in Christ, was moued and in-
flamed with zeale of the Lordes house to bring som-
what vnto the buylding thereof by writing, sith that
I cannot by preaching, being not called to ỹ diuine,
sacred and reuerend function. For as our Sauiour
sayeth, he that receiueth but one talent, ought not to
digg and hide the same in the earth, or lay it vp in se-
cret. And as *Cicero* saith in his oration *Pro Archia Poeta Cæteros pudeat, siqui ita se litteris abdiderunt, vt nihil ijs ex his neque ad communem afferre fructum, neque in aspectum lucemque proferre.* That is, Let others be
ashamed, or other men maie be ashamed, if any such
here bee, that haue so studyed in secret, that out of
their studies they can neyther afforde any thing

Luke. 10.

Mat. 25. *Luke.* 19.

Cic. pro Arch. poe.

vnto the commoditie of the common wealth, or bring any thing abroade into the ſight and light of the world. Let ſuch be admoniſhed of theyr charge, and excited and ſtirred vp vnto diligence and vigilancie with this ſage ſentence of *Cicero. Nulla laſſitudo impedire officium & fidem debet.* That is. No wearyneſſe ought to hinder men in doing theyr dutie dutyfully and faithfully. Therefore let vs not bee wearye of well doing, but labour to reape the fruit. I write not this, to diſpraiſe or reprehende the negligence of any man, or to commend mine owne induſtrie, which were a point of errogancie, but to animate and encorage them, whom duety byndeth, and the gift of knowledge enableth, hauing receyued many talents of the Lord, to labour in the Lordes vineyarde diligently and faithfully, which is a part of charitie. For the Lord God, who ſearcheth the hearts and reines, and looketh into mens thoughts, whoſe eies are ten thouſand times brighter then the Sunne, beholding all the wayes and workes of men, he, I ſay, knoweth all the minde, will, inrent, deſire and affection of his faithfull ſeruants: and their gronings are not hid from him. Surely all the faithfull diſpoſers and ſtewards of the holy myſteries and ſecrets of God, and of the manifold graces of Ieſus Chriſt, haue great cauſe to lament theſe euill and woful daies, wherein the diuell is come downe to the inhabitants of the earth, that is, to thoſe that are giuen to the world and fleſhly luſts: and to bewaile the blindneſſe and hardnes of mans heart, whoſe imaginations are euill euen from his youth: and the great wickednesſe of man on the earth, ſo that the earth is corrupt before God, and filled with cruelnie, becauſe all fleſh had corrupt his way vpon earth. For euen as it was in the dayes before the deluge or floud, when thoſe obſtinate and obſtinate Giants contemned the preaching and deſpiſed the warnings of Noe, the friend of God,

Cic. Cornific. Famil. 12.

Eccleſ. 23.

Pſal. 38.

Reuel. 12.

Gen. 8.

Gen. 6.

the eight person a preacher of righteousnesse, yea rather were disobedient vnto our Sauiour, who in spirit preached vnto them by the mouth of Noe: So now it is to be feared, yea rather with heades full of water, and with eyes that haue a fountaine of teares, the pastours of Christs flocke haue cause to weepe day and night, because so many wanton worldlings lie weltring in wickednesse, and turne the grace of God into voluptuousnesse, beeing lulled asleepe in carelesnesse, and caried headlong to perdition with contempt of the worde of God. Now vndoubtedly is the time come, wherein the prince of darkenes beareth such sway in the children of disobedience, and holdeth so many disobedient wretches captiue at his will. Now doth that malicious aduerlarie that roring lion walke and iet about, seeking and gaping for his pray most perniciously, deuoureth so many sillie miserable and succourles soules cruelly. Now because the hirelings (of whom we haue to too many) care not for the sheepe, but leaue them without succour and defence, and flie from them: the woolfe commeth vpon them with insaciable rapacitie and greedinesse, and catcheth and scattereth the sheepe and maketh lamentable hauocke of the poore afflicted flock of Iesus Christ. Now verelie, yea euen now at this present, the great Dragon that olde Serpent, called the diuell and Satan, sheweth his rage, and hath great wrath, because he knoweth that hee hath but a short time. For hee is the Prince of this worlde: which title he vsurpeth and chalengeth to himselfe, and he rideth vpon wanton wicked worldlings, as it were vpon a horse. And this is the cause, that there bee so many workers of iniquitie, so little faith on earth, so fewe faithfull followers of Christ. We are they vpon whome the ende of the worlde is come: for whereas the Apostle sayth, that Christ in the ende of the worlde hath appeared once to put

2. Pet. 2.
1 Pet. 3.
Ierem. 9.
Iude.
Epheſ. 2.
2. Tim. 2.
1. Pet. 5.
Iohn. 10.
Reuel. 12.
Mat. 4.
Mat. 7.
2. Theſſ. 3.
Hebr. 9.

away ſin by the ſacrifice of himſelfe. To which word
1.Pet.4. the Apoſtle Saint Peter agreeth, and ſaith, Nowe the end of all things is at hand: how much more nowe may this our time and age bee called the ende, ſith that we are come ſo much nearer vnto the day of the Lord? For now all thoſe euils, calamities & ſorrowes, which our Sauiour foretolde ſhould come vpon the earth, are come in deed, and thoſe true prophecies of the infallible truth it ſelf are now moſt certeinly fulfilled, and moſt manifeſtly verified. For, iniquitie is
Mat.24. increaſed, yea it aboundeth, and hath the vpper hand vpō the face of the whole earth. Charitie is cold, yea it is extreemly frozen. The Diſciples of Chriſt are afflicted, yea they are hated and perſecuted euerie where among all nations. And although indeed here in England the light of the louing & mercifull countenance of our good, gracious, & long ſuffering God, doth now at this preſent ſhine among vs moſt cōfortable, (bleſſed be his holy name therfore:) yet it is to be feared, yea ſurely it is rather to be expected, ỹ our ſinfull ſecuritie, noughtie negligence, and horrible ingratitude, will verie ſhortly, and ſooner then many thinke, turne away his fauourable face from vs, and ſet his face with heauie diſpleaſure and indignation againſt vs, and take away theſe his great bleſſings of peace, tranquillitie, trueth and proſperitie from vs.
1.Theſſ.5. For when they ſhall ſay peace and ſafetie, then ſhall ſuddaine deſtruction come vpon them. Ought not we then to looke dailie and continually for theſe imminent perilles and puniſhments? Seeing therefore that all theſe calamities and afflictions preſent are iuſtly come vpon this wicked worlde, and manie moe
2.Pet.3. grieuous ſorrowes are to be looked for: what maner perſons ought wee to bee in holy conuerſation and godlines, looking for, and haſting vnto the comming of the day of God? Howe great cauſe haue wee to watch, that we may be readie for the comming of the Lord?

Lord? Happie are those wise virgins, who hauing oyle in their lampes, are readie to meete the blessed bridegroome Iesus Christ, and do enter with him vnto the glorious mariage of him that most louing husband with his Church, that is, the congregation of all faithfull soules dispersed vpon the face of ỹ whole earth, and knit together in one by faith, and by the confession of his holy name, through the operation of his holy Spirite: Which Church hee hath sanctified and appointed to bee his spouse or bride, holy, chaste, and without reprehension. Happie are those ghests that come in thither, clothed and adorned with the most precious wedding garment of his righteousnesse, of a pure affection, and vpright conscience, wherewith all they are inuested that assuredly and constantly beleeue in him, and in whome by his righteousnesse grace reigneth vnto euerlasting life. Happie are those seruants, whom their lord when he cõmeth, shall find well doing. For such good faithfull seruants wil the Lord himselfe commend in the presence and hearing of their brethren, and make them partakers, possessours of his vnspeakable ioyes. Happie are they that so continue to the end, for they shal be saued. These are they that be clothed with white garments, euẽ with the innocencie, sinceritie & perfect righteousnes of that immaculate lambe, whõ he hath purged, washed, cleansed and purified with his most precious blood. These are they whom hee that rideth on the red horse persecuteth, euen Satan with his blooddie tyrannie. But the Lord will for their sakes shorten these euill, wofull, miserable, and sorrowfull dayes: for so he prouideth for his children in the middest of their troubles. Yet a verie little while, and he that shall come, will come, and will not tarie: as he himselfe promiseth, saying, Behold I come shortly, and my reward is with me, to giue euery man according as his worke shall be. Therefore he will

Mat.25.

Ephes.5.

Mat.22.

Mat.24.
Luke.12.
&.19.

Reuel.7.

Reuel.6.

Mat.24.

Hebr.10.

Reuel.22.

come

come shortly; to comfort vs which haue the first
Rom.8. fruits of his Spirit, which mourne in our selues, and
looke and waite for the adoption, euen the deliu-
Philipp.3. rance of our bodie. And he will come, to change our
1.Thess.4. vile bodies, and make them like vnto his glorious
bodie, & to receiue vs vp in glorie, that we may euer
be with him. But we must beware, that we esteeme
not the length nor shortnesse of the Lords comming,
by our owne imaginations, but with all pacience to
2.Pet.3. be constant and reioyce in all our tribulations: for
the Lord is not slacke concerning his promise. O how
ioyfull shall his comming bee to all them that looke
for the same paciently and faithfully! O how terrible
Zach.12. and dreadfull shall the sight of him bee to them that
Phil.3. pierced him, to the enemies of his crosse, to them
2.Tim.3. that resist the truth, to them that crucifie him afresh,
Heb.6. to the hypocrites and vnbeleeuers, to them that iu-
Luke.16. stifie themselues, and haue not attained the righte-
& 17. ousnesse of faith! Vpon them shall that elect and pre-
Marke.16. cious stone fall, and all to grind them to powder.
Luke.16. Vpon them shall come indignation and wrath, trou-
& 20. lation and anguish vpon the soule of euery man that
Ioh.12. doth euill. When the sonne of man commeth in his
Rom.9. glorie, and all the holy Angels with him, then shall
Rom.2. he sit vpon the throne of his glorie, and before him
Mat.25. shall be gathered all nations. Therefore remem-
2.Cor.5. bring and considering, that we must all appeare be-
fore the iudgement seate of Christ, that euery man
may receiue the things that are done in his bodie,
according to that he hath don, whether it be good or
euill: It behoooueth vs, as the Psalmist saith, to num-
Psal.90. ber our dayes, that wee may applie our hearts vnto
wisdome. The daies of our pilgrimage (as *Iacob* saith)
Gen.47. are few and euill, which when they are past, wee can
not call againe, as the Poet hereunto alludeth: *Vola
irrevocabile tempus*. Let vs therefore follow the admo-
Ephes.5. nition of the Apostle, and redeeme the time, because
the

the dayes are euill: and recompence the race of lewde life that we haue runne, with godly conuersation all the residue of our age. And forasmuch as wee commonly consume and lose the most and best part of our age and life time, especially youth in vanities and friuolous delights: wee must beware, least our hearts be oppressed and ouercome with cares, with sensualitie, with intemperance, with concupiscence, and voluptuousnes, and so death come haltily vpon vs, and preuent vs, before we remember our creator now in the dayes of our youth, wealth and prosperitie: and least the day of the Lord comming as vncertainly and suddenly as a theefe in the night, take vs vnwares, and finde vs vnprepared and prouided. But let vs watch diligently and continually for the defence and safegard of our houses, that is to say, of these our earthly and transitorie tabernacles, our fraile bodies, and let vs not suffer them to be broken vp and digged through, and the treasures of our soules dearely bought, and our consciences purged with the bloud of Iesus Christ, to be spoyled and caried away vnto perdition by the vncleane spirite, which neuer resteth vntill he returne vnto the place from whence he came out, if he can find ingresse and regresse possibly, and maketh the end of his captiue farre worse, and more miserable then the beginning. And let vs through assured faith in Christ Iesus, lay vp for our soules incorruptible and vnmoueable treasures in heauen: and whileſt we are in these tabernacles, let vs keepe surely and safely the same treasures of the grace of Christ Iesus in these our earthen vessels. Happie are they that haue their loynes girded about, and waite for their master, with their lights or lamps burning in their hāds: the light whereof shineth to the glorie and praise of God, and to the good example of men, and edification of the Church of Christ, whose godly, vertuous, and honeſt

Luke.21.
Eccles.12.
1.Thess.5.
Mat.24.
Hebr.9.
Mat.12.
Mat.6.
2.Cor.4.
Luke 12.

neſt conuerſation euen the Gentile, ſuperſtitious, &
1 Pet.2. idolatrous people beholding, are moued and induced thereby to extoll and magnifie the name of god, in the day when God dooth mollifie, open, and illuminate their blind and hard harts, by the light of the Goſpel of Ieſus Chriſt. If we would conſider howe ſhort, momentanie & miſerable our life is, we ſhould neuer bee drawne with any earthly pleaſures, and worldly delights (which indeed are nothing elſe but miſeries) from the moſt comfortable contemplation, cogitation, and deſire of that life to come, which ſo farre excedeth this, as no heart is able to conceiue, nor tongue expreſſe. For, as the Apoſtle ſayeth,
1. Cor.2. The thinges which eie hath not ſeene, neither eare hath heard, neyther came into mans hart, are, which
Eſai.64. God hath prepared for them that loue him. So that no mortall man can thinke Gods prouidence towards his. The eternitie of which incomprehenſible and inexplicable felicitie may be perceyued by theſe
Eccleſ.18. wordes, lyke as drops of rayne are vnto the ſea, and as a grauell ſtone is vnto the ſand, euen ſo is a thouſand yeares vnto the daies euerlaſting. But as for our
Iam.4. life what is it els but a vapour, that appeareth for a little tyme, and then vaniſheth awaie? Dauid very
Pſal.39. aptly likeneth and reſembleth the life of man ſom-
Pſal.90. tyme to a ſpanne, ſomtime to a ſhadowe, ſomtime to ſleepe, ſometime to a wind that paſſeth ouer, and cõmeth not agayne, ſometime to a dreame, ſomtime to
Pſal.49 & 102 & 103 & 73. & 78. a tale that is told, the remembrance whereof is ſoone and ſuddainly gone, ſometime to vanitie, ſometime to a flower, to hay, to graſſe, to beaſts that periſh. And therefore he oftentimes complaineth of the ſhorteneſſe of his age and life time. Full well in deed may our life be likened to a dreame, the delights & pleaſures therof do ſo ſoone vaniſh away, euen as cõmonly it cõmeth to paſſe in a dreame when one awaketh. For a man dreameth, that he hath great plẽtie of de-

licious

licious meates and banketting cheare, & when he awaketh, he feeleth nothing but hunger. Againe, in ſleepe a man weeneth, that he hath abundance of riches, golde and ſiluer, and worldly wealth, and being awaked, findeth nothing but pouertie. Euen ſo all the glorie, beautie, brauerie, pompe, pride and pleaſure of this world, paſſeth and vaniſheth away like a dreame or a traunce, like a phantaſie or moſt vaine viſion. Therefore the earth is as it were a ſtage, whereon euery man liuing in his ſtate, condition, order and degree, doth play his part: Some repreſenteth and beareth one perſon, ſome another. Emperours, kings, princes, preſidents, lieutenants, biſhops, Iudges, magiſtrates, philoſophers, learned men, and all they which being placed in any degree of dignity, do rule & gouern ỹ common wealth, are not in deed thoſe perſons, which in the eie of the world, and light of the common wealth they ſhew themſelues to bee, neither are they in very deed indued with ſuch good things as they ſeeme to haue. No ſurely, they are but plaiers vpon the ſcaffold for a ſhort time: yea according to this cõmon ſaying, *Homo bulla*, they walke in a vaine ſhadow. And therefore their felicitie, be it neuer ſo glorious in the eies of men, is nothing elſe but vanitie. For the riches of this world is euen beggerie: and the wiſedome of men what is it elſe but fooliſhneſſe? They that take paine and haue pleaſure and delectation in reading, not onely the ſacred monuments and holie hiſtories conteined in the Bible, but alſo the ſtrange mutations, alterations, ſubuerſions and ruines of the greateſt Monarchies, famous Kingdomes, roiall realmes, and flouriſhing common wealths, and of the ſuddaine decay and paſſing away of the pompe & pride of this world, which prophane writers haue chronicled, and left vnto their poſteritie, may well conſider and eaſily ſee, how fraile, fickle, and tranſitorie the glorie of all famous antiquities,

Pſal. 39.

Pſal. 39.

Eccle. 1.

1. *Cor.* 1.

and

and renowmed monuments hath beene, wherof now in theſe daies ſcarcely any token or memoriall is left in the worlde to bee ſeene: which fading away of all theſe goodly flowers, a verie learned writer in theſe our dayes hath pithily and pretily comprehended in this elegant Diſtichon, or couple of verſes:

Laurentius Humfredus in lib. de vita & morte Ioan. Iuelli.

En fuit, en non eſt Babylon, nec Perſica pompa,
Nec Græcum imperium, nec Latialis honos.
Lo Babylon was, but now is not,
nor pompe of Perſian land,
Nor Empire of the Greekes, nor wealth
of roiall Rome doth ſtand.

Eccleſ. 10. The Lord hath caſt downe the thrones of proude princes, and ſet vp the meeke in their ſtead. Seeing then that God hath thus cut down and ouerthrowne all the proude nations, euer ſince the beginning of the world: will he not likewiſe deſtroy that man of ſinne, euen the ſonne of perdition, which exalteth

2. *Theſ.* 2. himſelf ſo high, that he ſitteth as God in the temple of God, and ſheweth and boaſteth himſelfe that he is God? Yes no doubt, the Lord will conſume him with the ſpirite of his mouth, that is, with his worde, yea

Reuel. 22. and that ſhortly: for he promiſeth ſo, and ſaith: Surely, I come quickly. *Amen.* Euen ſo come Lord Ieſus, *Et citò conteras, oramus illum fumoſum ſæculi Typhum.* And beate and breake downe quickly that ſmokie pride of the worlde, Lord we pray thee. And then God the father will exalt and ſet vp for euer and euer throughout all worldes, and all endleſſe eternitie the kingdome of the meeke and lowlie

Act. 10. Prince, euen his deare ſon Ieſus Chriſt: with whom is no reſpect of perſons, but among all men he that feareth God, and worketh righteouſneſſe, is accepted with him. And when hee hath put downe and ſubdued all his enemies, and ioyned his choſen vnto himſelfe,

himselfe, spiritually and corporally, then will he de- liuer vp to God his father that peaceable kingdome, 1.Cor.15.
that is to say, those whom hee hath redeemed with his owne blood, and they shall shine as the Sunne in Mat.13.
his heauenly kingdome. There they shall see the e- ternall fountaine, and (idéa, that is) forme of the Mat.5.
highest excellencie, of the most principal beautitude Iob.9.
of the chiefest goodnesse communicating himselfe Psal.24.
with them all: vnto whom things that be past, do not Esai.60.
passe, nor things to come do succeede, almightie, in- 1.Pet.1.
comprehensible, whom the Angels desire to behold. Philpp.3
None lame, or blinde, none deformed or maimed, 1.Iob.3.
shall be there. Life shall be without ende, loue shall Reuel.7.
not languish, ioy shall not decrease, nor youth waxe &c.21.
olde. No griefe, no paine, no sorrow shall be felt, no Psal.91.
mourning shall be heard, no grieuous thing seene, no 96.121.
danger of sinne, no rebellion of the flesh, no night, Esai.35.
no sleepe the image of death, no meate or drinke the 49.60.65.
helps of humaine infirmitie, no trafique or marchan- Psal.16.
dise, no artes or sciences, no money the cause of dis- 1.Cor.15.
cord, and the roote of all euill: but all goodnesse, Reuel.22.
immortall peace, and perfect tranquillitie, vnspeake- able felicitie, the most blessed presence of the diuine maiestie shall be all in all, to whom be all prayse, power, glorie, honour, might, and ma- iestie for euer and euer, through- out infinite eternitie.

Amen.

The Sanctuarie of Saluation, Helmet of Health, and Myrror of Modestie and good maners.

We must chiefely fasten our eyes vpon God through Christ, and lift vp our minde vnto him.

CHAP. I.

WHosoeuer is very desirous of his Saluation, and ardently seeketh his owne safety and good state, and in this his appoynted standing place of life, wisheth with great watchfulnes and vigilancie, and without feare and faynting to abide and stand fast against imminent chances, harmes, damages and inconueniences, which in euery moment doo assayle vs, and soone and suddainely fall vpon vs: Let him fixe his eyes vpon our most gracious and most mighty God and heauenly father by Christ, and haue his minde, which

From whence saluation is to be sought.

God the fountaine of all good things.

hath flowed from this most plentifull fountaine, continually lifted vp vnto him, and not looke vnto any other, nor seeke assurance of Saluation of any other, but trust and leane to him onely, serue, worship, and reuerence him, and aske of him all things necessarie to saluation through the trust and confidence of our Mediator. And further let him diligently consider, and attentiuely ponder with himselfe, how great bounteousnesse God vseth towards mankinde, with what ornaments and gifts of nature hee furnisheth him, with what worthinesse and excellency he adorneth him, vnto what renowne and honor hee aduaunceth this his workemanship compact of the earth?

The magnificence of God towards man.

How great benefits God the Creator of all things hath bestowed vpon man.

Chap. 2.

The double shape of man.

AS the forme & outward fashion and shape of mans body, being high and straight vpright towards Heauen, to the end hee may learne to haue his eyes directed vnto his first beginning, is goodly to behold and cunningly and comely expressed aboue other creatures: so also his inward shape doth meruailously adorne and beautifie him, because it is conformed according to the image and likenesse of

Genes. 1.

God,

God, that is, repreſenteth and ſheweth the ſubſtance of his Creator, and commeth neareſt vnto his nature. Which vertue, efficacie and power, being excellent and infuſed into him from God, conſiſteth wholly in the ſoule and minde, being drawne forth from the principall paterne and ſacred cloſet of the Godhead. By which diuine gift man attayneth to be endued with reaſon, iudgement and vnderſtanding, and made capeable of heauenly doctrine, and by conceiuing the knowledge of God, and by the light of faith, is vnited vnto him, and wholly tranſformed into him. But beſides other notable prerogatiues, man hath ſpecially gotten this, that whereas God hath made other creatures reaſonleſſe, that is to ſay, dumbe and deſtitute of the vſe of ſpeech and voyce, he hath graunted to man the gift of ſpeaking, whereby he may communicate and impart to others the meaning of his minde, and declare the conceit of his counſell and purpoſe, & which is the chiefeſt of al and moſt acceptable to God, that with his voyce he extoll and moſt highly praiſe his Creator, the knowledge of whome he hath conceiued in minde by faith. For by this meanes not only his Maieſtie, and his great power, and high honor is magnified, but alſo according to the ſmall portion and meaſure of mans wit, ſome thankes (euen ſo great thankes as wee are able

Man is the image of God.

2. Cor. 3.

Wherein man differeth from beaſts.

Speech is a ſingular gift of God.

God requireth thankfulneſſe.

to giue) for the benefits that we receiue, is requited, and a teſtification of our thankefull readie, and well willing minde towards our bountifull father, is vttered and declared: and becauſe God needeth not our goods, hee requireth nothing elſe of vs, but loue and thankefulneſſe.

Pſalm. 16.

Nothing more deare in the ſight of God then man, and that all things are created for the vſe and commoditie of man.

Chap. 3.

God beareth a merueilous loue to mã.

FOraſmuch as God beareth a ſingular loue towards man, hee hath garniſhed his heart and minde, wherein his diuine power appeareth, with many and great ornaments, and hath alſo furniſhed him abundantly with outward gifts, and with the moſt ample poſſeſſion of things, which nature Gods miniſter dooth plentifully poure forth, and hath giuen vnto him the gouernance, rule and principalitie of all the ſame wholly and vniuerſally, yea euen to euery baſe cobler and meaneſt man, which enioyeth the bounty of his Creator, and the goodly and paſſing delectable pleaſantneſſe of the whole world, aſwell as any King of them all that aboundeth in wealth and riches, ſo that he dwelleth in the great wide and large ſtage of this world, not as a forayner and ſtranger

All things are created for the vſe and benefit of man.

stranger borne, which dwelleth in another mans house, to whom the possession of worldly things apperteyneth not, but as a citizen, burgesse, and free man of the world, and Lord of all things which the earth containeth. For vnto his vse and commoditie, and the seruice and obedience of him, all things are created, whatsoeuer are contained in the compasse and circuit of Heauen and earth, and sea: which thing *Dauid* being an entier and singular prayser of the workes of God, declareth in these verses: *O Lord our Lord, how wonderfull is thy name in all the world? For thy magnificence is exalted aboue the Heauens. What is man, that thou art mindefull of him, or the sonne of man, that thou hast regard of him? Thou hast made him a little lesse then God or the Angels: thou hast crowned him with glorie & honor, and hast made him ruler ouer the workes of thy hands. Thou hast put all things in subiection vnder his feete, &c.* By which words he sheweth, how greatly God esteemeth man next after Christ, and how great the estimation of man is in his sight, to whome all the whole worke of nature vniuersally serueth and is obedient, so that not onely all things are created for his commoditie and ready for his vse, but also Christ for his sake hath submitted himselfe to death, for whose fauour and merites the father giueth vs all thinges abundantly.

Man is a ruler of the world.

Psal. 8.

Rom. 8.

How great the thankefulneſſe of man toward God ought to be.

Chap. 4.

This thing ought chiefly to ſtirre vp man to loue God entirely and worſhippe him ſincerely, that when as man was abandoned from God, and caſt downe into euerlaſting death, for breaking his commandement, our heauenly father for the ſingular fauour and merites of Christ, receiued him into fauour againe: for Christ hauing cõpaſſiõ on the calamitie of man, reconciled man to his father, being purged by his bloud, and conquering death, and shaking off the tyrannie of our moſt cruell enimie, to whome man was bound and as it were indebted, deliuered and brought man ſafe againe into the libertie which he had loſt, and reſtored him vnto the inheritance of the kingdome of heauen, ſo that as Saint *Paul* witneſſeth, we are no more foreiners and ſtrangers with God, but citizens & heyres, finally his friends and of his houſhold, being builded vpon the foundation of the Apoſtles and Prophets, Ieſus Chriſt being the head corner ſtone, by whome we haue acceſſe and entrance in one ſpirit vnto the father. Wherefore ſith that euery one of vs by the helpe of wholſome and ſound doctrine, is graft into Chriſt by faith, and

The reconciliation of man.

Epheſ. 2.

Tit. 3.

and by the fountaine of regeneration, and as Saint *Paul* saieth, *Hath obtained grace and inheritance by the renewing of his holy spirit, which he hath powred forth vpon vs richly*. It is meete, and the restauration of our saluing health dooth require, that all our hope and trust being reposed in so bountifull a father, and his sonne Iesus Christ, who hath abolished death and sinne, we submit our selues to him, and direct our life, conuersation, desires, delights and studies vnto his good will and pleasure, and with puritie of heart, holy and vnblameable manner of liuing, and continuall and feruent praier knit our selues and cleaue fast vnto him, and endeuour all that euer wee can, to seeke and get his fauour and grace, by and through Iesus Christ our onely aduocate with the father, the onely propitiation for our sinnes. 2. *Tim.* 1.

Our life must be approued vnto God.

What good man hath by Baptisme, and what we are taught thereby.

Chap. 5.

BEcause Baptisme or the holy washing is the first entrance, and the very dore and porch into the Church, congregation & company of the faithfull, it bringeth vs into the hope and trust of our saluation. For our bodies being mortified, and our mindes renewed

What effect Baptisme hath.

by faith and repentance, that is, by detesting and abhorring our former life, we are grafted to Christ, who by the vse of this outward symbole, Sacrament and token, dooth wash out, wipe away, and abolish the spotts and corruption of our mind, by sheading his holy Spirit into our hearts, by whome we conceiue the assurance of our saluation, *dare audemus ore Abba Father.* Which calling on the Father with twise and double repetition of the same word, is of such efficacie and so speedie a remedie, that it obtaineth al things at the hand of our bounteous father, so that a man direct his desires and praiers, his petitions and sobs full sighes vnto him by Christ. For hee being our Captaine, our guide, our leader, and only Mediator, who by his owne bloud hath deliuered and obtained grace for vs, verely there is nothing that is expedient for our health, safety and saluation, but we haue the same granted vnto vs, neither shall our praiers at any time be voyde or vnauayleable: Neither are the eares of so good and gracious a Father shut vp, but are open vnto their praiers, for whose redemption he hath giuen and bestowed his onely begottē sonne.

1. *Ioh.* 5. *Iam.* 1. & 5

Praier by Christ is effectuall.

We must loue God first and chiefely, and then our neighbour.

Chap. 6.

AS our charitie, that is, our entier, pure and sincere loue, must most specially be shewed, vttered and declared towards God, to whome we owe whatsoeuer we haue, and on whome all mans power and strength which consistes in the minde, heart, soule, and spirit, ought to be employed, fixed and bestowed: so consequently also towards our neighbour, that is, towards him that is of the same nature and condition, common and incident alike to euery one of vs, our loue must be bent and directed as largely, amply and feruently, as euery one of vs loue themselfe: to that all men willingly and gladly be diligent to help their neighbours, and succour them in their necessitie and pouertie, with their counsaile and riches, if at any time the cause so require and occasion offer it selfe, which occasion a man also of himselfe ought to seeke and take, to doo a benefite to his neighbour, euen of his owne accord, without any crauing. For this is the chiefe fruite of faith, and a syncere and vnfeigned testification of the true profession of Christianitie.

Loue toward God. *Deut.6. Iosu.22. & 23. Marc.12. Luc.10.*

Loue towards our Neighbour.

How

How great the louing kindnesse and natural affection of Children ought to be towards their Parents.

Chap. 7.

BVt as wee owe all things to God, much to our countrey and friends, so also wee doe owe not a little deale to our parents. And albeit it is not needfull exactly to prescribe what obseruance and reuerence ought to bee done vnto them, for as much as it is naturall in man to haue loue and beare good will towards them that bee his owne, yea euen in the heathen people, as Christ our Sauiour saith, so that this affection (although the dutie thereof bee performed) deserueth no praise, but eschewith offence and transgression: yet neuertheless euery one, euen from his childhood, must earnestly and throughly be taught this lesson, to loue his parents very entirely and hartily, by whose trauaile and meanes he had his first beginning of life and participation of this light, so that he obey and followe their will in all things which reason inducethe, and equitie requireth, as we reade how Christ was obedient to Ioseph and Marie his mother. For that naturall and louing affection, obedience, and reuerence, which is exhibited to parents, is acceptable and well pleasing to God:

Matth. 5.

Affection of Children towards their Parents.

Prouer. 23.

Luc. 2.
Exod. 20.
Deu. 5.
Mat. 15.
Ephes. 6.

God: which thing also is earnestly prescribed both in the old and new Testament. A pretie learned saying is that of *Pittacus* the Philosopher, Such rewards and stipends as thou bestowest on thy parents, such doo thou looke to receiue of thy sonnes. To which effect belongeth that sacred sentence of Christ, hauing a further and more ample signification, *With what measure ye mete, with the same shall other men measure to you.* For by transgressing and neglecting of this precept, it commonly commeth to passe, that parents find their children stiffnecked, stubborne and disobedient, so that when they are of more age, they refuse, disdeigne and despise the admonitions of their fore-elders, yea and that worthily oftentimes by the iust vengeance of like punishment, because they shewed themselues intractable towards their elders, and were despiteful against them. *Matth 7. Marc. 4.*

How euery one should behaue himselfe towards his master that instructeth him.

Chap. 8.

EXhibite and giue vnto thy masters which enfourme and teach thee, and adorne thy minde with the studies of learning, no lesse honour then vnto thy parents. For so the Poet *Iuuenal* praiseth those elders, and praieth that their

Honor to be giuen to Schoolmasters.

their ſoules flitted and departed from their bodies, may haue good lucke and proſperitie, becauſe they did beare ſingular fauour and good will towards their maſters as well as towards their parents, thus he ſaith:

Sat. 7.

God giue the ghoſts of thoſe old men
a light thin eaſie ground,
And ſaffron ſweete to ſmell therein,
and ſpring in pitcher found
Perpetually, becauſe that they
would haue their maſter be
In parents ſtead, whom to obey
they counted equitie.

Lib. 2. cap. 10.

So *Fabius* admoniſheth ſcholers to loue their maſters, no leſſe then their ſtudies, and to accompt them as parents, not of their bodies indeed, but of their mindes. For, to be borne, and to be inſtructed, are two things of like ſort and condition, and almoſt of like nature: becauſe the one doth procreate the bodie, the other doth informe, frame & faſhion the mind.

Inſtruction adorneth the minde.

Is therfore fathers which be adorned with the ſtudies of humanitie, doo beſtow and employ their diligence and labour in inſtructing and enforming their owne children, or if they being deſtitute of ſuch ayde and readie furtherance, doo vſe the helpe of a learned teacher for their children to attaine to wiſedome and good diſcipline, ſurely there is nothing can be more largely and franckly beſtowed on the

childe

children for the purchasing of renowne and the commendation and ornament of vertue. For by such education, nurture & good bringing vp, the mind is not only decked and beautified with most excellent vertues, to wit, integritie and vprightnesse of life, honest & good behauiour, continencie, chastitie, lowlinesse, gentlenesse, meekenesse, modestie, humanitie, righteousnesse, temperancie, curtesie: but also great wealth, honour and preferment, whereunto learning is the way of aduancement, is appoynted, assigned and attributed to them without their seeking, yea and in a manner oftimes against their will and desire.

Vnto what persons in humane societie honor and reuerence must chiefely be giuen.

Chap. 9.

HOnour ought indeed to be giuen to euery man according to his dignitie and order, as S. *Paule* commaundeth, but specially to the olde age full of yeares and hoarie haires, to which we all come soone and shortly, this dutie must be fulfilled. So by the ordinance of God doth *Moses* teach, saying, *Rise vp before the hoarie head, and honour the person of the old man.* *Lycurgus* the *Lacedemonians* lawmaker appoynted this also to be obserued. He would not haue the rich and mightie men to haue the greatest

Rom.13.

Leuit.19. Old men must be honored.

greateſt honour, but the old men according to the degree of their age. And ſurely age is not more honoured in any place of the world.

To whome honor muſt be giuen. *Rom.* 13. Magiſtrates muſt be honored.

Amongſt this ſort and order we muſt reckon and repute the Magiſtrate, the dignitie of the Conſull or chiefe Iuſtice, Pretor or Maior, whoſe wiſe gouernment, policie and authoritie, is a ſtedfaſt ſtay to the ſafetie of the Common wealth, by meanes wherof all the realme hath peace and tranquillitie, without any ſedition, tumult or rebellion. To theſe muſt we adde and accompt men that be of approoued honeſtie, and well known and well grown in yeares, or Gentlemen and Barons that come of gentle and noble houſe and aunceſtrie, or them alſo that bee excellently furniſhed with the ſtudies of good learning, and thereby become worthie ornaments of their countrey.

Miniſters of the Church muſt be honored.

But the higher dignitie and more chiefe eſtimation in this reſpect, and in obſeruing of this dutie, doo I aſſcribe and aſſigne vnto them which labour feruently in the Miniſterie and holy functions of the Church or congregation, and beſtowe their ſtudie, labour and trauaile in enforming the mindes, and reforming the depraued manners of men. So doth S. *Paule* pronounce the Elders, that is to ſay, they which giue light and enſample to their flock by ſober and diſcreet behauiour, by ſage fatherly wiſedome, and integritie of life, and

1. *Tim.* 5.

doo

doo feede the hungrie multitude with wholesome doctrine, and with the pure and syncere foode of the word of the Gospell, these, I say, he affirmeth to be worthie of double honour, and all things requisite must be bestowed on them plenteously and copiously, not only reuerence according to their age, but also such necessarie aydes and allowances, as they may therewith moderatly be susteyned, and be furnished and stored with necessarie houshold substance. *Rom.* 12. 13 *Philip.* 2.

What commoditie instruction bringeth to a man, and how it must be vsed, and of what manner and sort it ought to be.

Chap. 10.

GReat respect, care and regard ought to bee had in what manner of learning any one is to be trayned vp. Wherefore so soone as euer age is capable of discipline, and apt and meet for the studie of good letters, let it be seasoned and sauoured speedily with liberall and gentle Artes. For by them chiefly the nature of man is fashioned and well framed vnto good behauiour, and trimly polished with the ornament of humanitie. But the most conuenient, commodious and prosperous beginning of trayning vp of youth, is first to bring their manners into good fashion. For which cause The good that man hath by instruction.

let

let a yong man addicted to ſtudie, firſt reduce his manners to good order, and then let him learne eloquence, and the cunning skill of vttering his cogitations learnedly, which (as *Plinie* ſaith) cannot well bee atchieued without good demeanour. For better is the trade and manner of liuing honeſtly, then of ſpeaking finally and eloquently: and the integritie of life is more to be deſired, then the ſkill of eloquence: although indeed theſe two ought to be lincked together and not ſeparate, and finally the one to bee a helpe to the other. In like manner may we reaſon & perſwade concerning the choyſe, diſcerning and iudgement of words and matters: for although the knowledge of things is more to bee wiſhed and ſought, then the knowledge and elegancie of words; yet neuertheleſſe, matters muſt be declared with ſuch words as are plaine, manifeſt, and meete for the ſame. And this is the cauſe that the precepts & documents of life, which doo garniſh and adorne the minde, and informe and frame the heart vnto godly conuerſation, although of themſelues they be honeſt and wholſome, yet notwithſtanding (as *Lactantius* and *Fabius* doo affirme) they haue more importance and efficacie vnto perſwaſion, whenſoeuer a plauſible ſtile and laudable compoſition of words dooth illuminate and ſet forth to the vnderſtanding of the hearers, the

In Epiſt.

Knowledge of things and words muſt be acquired.

Lib. 1. ca. 1.
Lib. 1. ca. 3.

the excellencie of the matter. For thoſe things flowe into mens mindes the more effectually, which are compact & framed with ſuch pith and force of words as is conuenient, and bee artificially amplified with rhetoricall skill. And albeit we muſt be ſo ſtudious of words, and haue ſo great delight therein (as ſome that haue ſmall skill vſe to doo being deſtitute of the knowledge of things) yet for all that it is better to ioyne prudencie and good experience with eloquence and elegancie of words and vtterance thereof: leaſt by little and little we fall to the vſe and cuſtome of ſuch words, as are growne out of vſe; as are barbarous, vnfit, fond, and ſtrange, whereby the diſcourſe and treatiſe, although it be pithie and ſententious, is rather obſcured then adorned. If therefore fine, trim and elegant words haue no wiſdome nor grauitie, weight nor pithineſſe of ſentences in them, experience and skill without eloquence is more to bee commended, then babling & fooliſh loquacitie. Wiſdome, ſaith *Cicero*, as it is the foundation of other things, ſo is it alſo of eloquence. Wiſe, wittie, and learned is that ſaying of *Horace*, which euery man muſt follow in euery profeſſion,

Barbarouſneſſe to be eſchewed.

Lib. 2. de Orat.

The Poets red doo profit men,
or doo delight them well,
And leſſons good they now and then
among ſuch pleaſures tell.

In art. Poet.

The prayse of perfect skill is his,
which mingleth good with sweete,
His reader he dooth greatly please,
and giues him counsaile meete.

But the sacred Scripture giuen and vttered by the inspiration of the holy Spirit needeth no such helpe of man. For it delighteth, draweth, winneth and transformeth the hearts of men, not with eloquence, not with gloriousnesse of words, but with a certaine secret, hidden and diuine efficacie. Which thing when S. Paul the Apostle would testifie and make known to the Corinthians, he saith thus, *When I came vnto you, and opened vnto you the testimonies of God, I vsed no glorious finesse of words, nor great shew of wisdome: neither was my word and preaching in the entycing and perswading words of mans wisdome, but in shewing of the spirit and power, that your faith should not consist in the wisdome of men, but in the power of God.* By which words he dooth not reiect the pithie importance of words and sentences, wherewith he was plētifully stored furnished, neither doth he take frō himselfe the power & efficacy of perswasion, wherewith, vsing firme reasons and strong arguments and words meete for the matter, hee drew mens mindes vnto the knowledge of the truth: but his will and meaning is to shew, that the professors of the Gospell doo not trust the force of eloquence, nor win

1. Cor. 2.

Pauls meaning is declared.

The holy Scripture is not without force & efficacie.

win mens hearts vnto them with the ſweete and pleaſant allurement of words, but with the Spirit and power of God. Therefore *Paul* ſpeaketh *wiſdome among them that bee perfect, wiſdome indeed not of this world, nor of the Princes of this world*, that is, of the Orators which are aboliſhed, and the ſmokie glorie of their orations is vaniſhed, but hee ſpeaketh the wiſdome of God, that is ſecret & lieth hidden in a myſterie, which moueth mens minds, and maketh them to regarde it effectually, & pricketh and pierceth their hearts more vehemẽtly and ſharply, then any humane learning & doctrine decked & poliſhed with moſt exquiſit words: *For the word of god is quick, lively, & mightie in operation*, as the Apoſtle ſaieth, *and more piercing then any two edged ſword, paſſing through euen to the diuiſion of the ſoule and the ſpirit, and of the ioyntes, and marrow, and is a diſcerner of the thoughts and the intents of the heart.* So ſaith God by the Prophet *Ieremie*, *Is not my word like a fier, and like a hammer that breaketh the rockes?* Dauid acknowledged the ſame, who in his heart felt the force and flames of the word of God, ſaying, *Thy word is tried to the vttermoſt.* And *Salomon*, *All the words of God are pure and cleane, and a ſhield to all them that put their truſt in him.* Wherefore the doctrine of Chriſt and Chriſtianitie ought not to bee deemed of the ignorant as idle, vnprofita-

Heb. 4. The word of God is of fierie force.

Ierem. 23.

Pſalm. 119.

Prouer. 30.

ble, or vnſauerie, ſeeing that it endeweth the mindes of men with ſuch heauenly, holſome, and healthfull power and vertue. And this is a manifeſt proofe and token that the holy Prophets were not voyde of learning, but exactly and perfectly repleniſhed with the knowledge of things and of words, becauſe that euery where in the Bible there be ſo many notable parables, tropes, metaphors, comparisons, figuratiue ſpeeches, ſimilitudes deriued and taken of liuing and growing creatures, and of the whole nature of things, which is moſt large and ample, whereby the preachings and ſermons of the Prophets are ſo trimly decked and garniſhed, that no ſuch thing is to be found in humane diſcipline and learning, neither dooth there come to our hand in any place ſuch and ſo great maieſtie of words and ſentences, which may affect, ſmite, and inuite mens mindes, and prouoke them to embrace ſuch documēts & perfect precepts, moſt expediēt & neceſſarie vnto ſaluation.

The Prophets induced with knowledge of things.

The Prophets eloquent.

Out

Out of what bookes we muſt learne integritie of maners, honeſt behauiour, and good precepts of life.

Chap. II.

HOw wee ſhould leade an holy, honeſt, and vnblameable life, we can be taught no way more aſſuredly, thē by the ordinances, decrees, and commaundements of Chriſt, to whome wee being firſt admitted and inſtituted, made the firſt entrance of our profeſſion, & gaue our name, whoſe doctrine dooth more effectually induce, affect, moue, perſwade, and tranſforme the minde of man, becauſe that the ſame being vttered by the inſpiration and inſtinct of the Spirit of God, hath no worldly dreggs or corruption mingled therewith, nor ſauoreth of old wiues ſuperſtition, which is a certaine ſhadow & an hypocritical and feined kind of religion, and becauſe moſt behoueably for our ſaluation the ſame doctrine is moſt cleerely ſeparated from idolatrie, that is to ſay, from ſuch adulterous, counterfeit, & pernitious worſhipping, as is attributed to other, more or rather then vnto God. And therefore to whatſoeuer kinde of life and trade of liuing thou addicteſt and betakeſt thy ſelfe, whatſoeuer kinde of ſtudie, practiſe and facultie thou takeſt in hand, wherein thou intendeſt to leade and ſpend thy whole

Inſtruction muſt begin at Chriſt.

whole life: exercise thy selfe in the word, will, and testimonies of God, and from thy very childehoode embrace his holsome doctrine. For the heart of man euen from his infancie hauing the sweete taste and sauour of the word of God, and being enuironed with the safe defence thereof as with a strong munition and fortresse, standeth, stoutely, abideth constantly, and defendeth it self valiantly against al maner of euill lusts, inordinate affections, & monstrous vices. For this cause *Ieremie* giueth holesome admonition. *O how good is it*, saith he, *for a man to take the yoke of the Lord from his youth vp? For looke what way a young man*, saith *Salomon*, is taught to goe, *the same he will not leaue when he is old.* Whereunto that of *Cyprian* is very like. Neither suddainely nor hastily can that be shaken off, which by long vse and practise is growne to an olde custome. For those things which euery man hath beene wonted and accustomed vnto from his first infancie, hee will not easily be drawne from them when he commeth to moe yeares. And hereupon it commeth to passe that by an old growne custome there bee almost in euery place so many olde men that bee dronkards, lecherous, and giuen to vnlawfull lust, so that according to the sentence of *Iob*, *Their bones are filled with the vices and vicious pleasures of their youth*, that is, they bee wanton and serue their leawd lusts, hauing no

Tender age must be accustomed vnto the best discipline.

Lament. 3.

Prouer. 22.

A sentence. *Cyprian.*

Iob. 20.

A sentence of Iob expounded.

no regarde either of comely behauiour or of their age, ſo that they cannot leaue off ſuch ill cuſtome, nor bee rid out of the ſnares and incumbrances of ſuch olde long wonted vices wherewith they are intangled. There be ſome indeede, which aſſoone as the heate of youth is paſt, and the flames of flouriſhing age are quenched, doo retyre & withdraw themſelues fr óthoſe vices vnto which that age is wont to be ſubiect, and reforming their maners, do apply and addict themſelues to a more moderate maner of life. So *Cicero* in his oration *pro Cælio* ſaith. There haue been many worthie and famous men, both in our time and in our forcelders dayes, which when as the luſts of youth were cooled and reſtinguiſhed, became excellent vertuous men in the full ſtrength of their age. But although we knowe that it hath happened ſo to ſome, which either by griefe and yrkeſomneſſe of the life paſt, or elſe by the motion of Gods Spirit, or finally by the exhortation and admonition of their friends, haue beene reuoked and brought to a better and a more temperate minde: yet notwithſtanding many being taken away ſooner then they looked for, haue beene vtterly diſappoynted of the purpoſe of amendment of life, ſo that ſuch procraſtination and putting off from day to day, hath beene very hurtfull vnto them, and the good and conuenient occaſion of repentance

Cicero pro Cælio.

slipped away from them, before that they by desisting of vice, could embrace such purpose and matter of life as were most expedient for their saluation. Wherefore it is better, putting away all delay, to be very carefull and diligent to adorne the life with vertue, & to accustome those things that bee good euen from the tender age, rather then long to differ the occasion of better life. The Apostle S. *Paul* oftentimes and in many places beateth the same into our mindes, and counsaileth vs to walke wisely and circumspectly in the course and race of this life, *Not as vnwise, but as wise, redeeming the time, because the dayes are euill.* By which words he giueth this admonition to euery man, that in the race of this life they suffer not the opportunitie of obteining saluation to slip away, but euery moment to take sure holde of the same when it is offered, & redeeme it with the losse of all other things, lest when we thinke least, wee happen to bee found and taken vnawares drowned in drousie securitie. Christ also in euery place raiseth and stirreth vp sleepie sluggards to watching & waking vigilantly, & exhorteth thē with many examples to be careful of their saluatiō like valiāt, wel trained & well exercised souldiours, which being placed in a garrisō, wher euery mā must keep his stāding, do alwaies stand in readines & prepared furniture, and neuer cease or slack their diligence of

Vice must be forsaken quickly and speedily.

Ephes 5. *Colos.* 4.

A place of Paul expounded.

Galat. 6.

Matth. 13. *Luc* 12.

Christ exciteth vs to watchfulnesse.

of ward and induſtrie of watching, leſt any mã break into the camp, they being not aware thereof, *Abacuc* vſeth this Metaphor: I will ſtand vpon my warde or watch, and ſet my ſtep vpon my *bulwarke, and looke and ſee what he ſaith to me.* He taketh on him the perſon of a watchman, who priuilie marketh the inuaſion, irruption and deceitefull ambuſhes of the enemies, and hath his whole minde and cogitation fixed on God, and through the truſt repoſed in him, withſtandeth the enemie, and ſuffereth him not to enter. But our Sauiour bringeth and vſeth many very apt and fit ſimilitudes, whereby he warneth and putteth euery one of vs in minde of our duetie, as namely, of the watching and ſcoultes of the campe, of the thiefe, robber & houſ-breaker in the night, of the ſuddaine ſorrow of a woman trauailing with childe, of the bridegroome which goeth forth to make ready the mariage, of the vnknowne comming of the maſter and goodman of the houſe not looked for, of calamities, troubles, ſorrowes, and warres that ſhall come vpon the earth, of famine and deſolation that is euen at hand, of the figgtree that buddeth and bloſſometh and bringeth forth his greene tendrilles, of the day of death & of iudgement, and many ſuch other: whereby he plucketh vs by the eares, and maketh vs attentiue to take heede vnto our ſaluation. They that be yong haue

Abacuc.2. A place of Abacuc declared. A ſimilitude of the watch in the campe.

Luc.12 Matth.24. 1.Theſſ.5. 2.Pet.3.

Luc.12.

Matth.25.

Marc.11.

Luc. 2. The childhoode of Christ cõmended.

haue a very good example giuen to them of Christ, how they ſhould trade and leade their life, euen in their very childhoode. For he being a childe proſpered in age and wiſdome before God and men, in whoſe ſight his modeſtie, mildeneſſe, and innocencie of life made him gratious, amiable, and worthie of loue and fauour: him it is meete for children and all ages to follow aboue all other, and after his example to approue and make commendable their ſtudie, zeale, affection and diligence vnto all men among whom they dwel. And whereas our Lord Ieſus at the age of twelue yeares ſhewed a worthie triall and token of his towardneſſe amongſt the wiſe and learned men, and ſpake many things very fit for the time and meete for the matter, and when he was aſked he anſwered mildely, gently, & modeſtly, without any token of arrogancie or pride, which vices are wont to be in yong men, that be of a ripe and bolde wit: I expound this ſame thing to haue a great meaning in it, and this conſideration to be had thereof, namely, that they which bee of ſuch young age, folowing the example of our Sauiour, ſhould euen in the ſpring time of their age declare ſome manifeſt proofe of their towardneſſe, and ſhew either to their parents or to their acquaintance ſome hope of vertue already begun.

Chriſt is the ſcope, marke, paterne and example of life.

But conſidering that thou haſt neede of ſome

ſome leader and guide, which may plainely as it were poynting with his finger, tel thee what way thou ſhouldſt goe, and how to follow and attaine to the beſt exampls of life, I will ſhew thee now as occaſion offereth me, what artes and ſciences are beſt for thee to embrace, and to what authors thou ſhouldſt addict and giue thy ſelfe, that thereby thou maiſt get ſure, ſound, and perfect learning, and maiſt be aduanced to the higheſt dignitie, or ſuch degree as is next thereunto.

What authors are moſt profitable for the attaining of eloquence, and to adorne the minde, and what arts muſt chiefely be embraced.

Chap. 12.

SEe that thou haue ſuch choyſe of authors, that thou determine to reade and imitate thoſe that bee beſt commanded and moſt approued. For he is an vnwiſe man, which endeuouring to imitate, and deſiring and ſtriuing to emulate and to doo as well as other men, dooth not ſeeke and earneſtly followe thoſe things that be good & moſt profitable. In the nature of things wee may plainely learne this by the very ſowing of corne: for wee vſe to ſowe and put into the ground the beſt wheate we can chooſe and get: and the cunning feate of

The beſt authors muſt be imitated euery of them.

A similitude of graffing of Trees.

of graffing teacheth vs the same euidently: for we vse to graffe the kindliest impes and most fruitfull young sets into the stocke of an other tree. Which thing also is vsually obserued in the liuely making of a picture, in setting of a song, in Poetrie, and Rhetorick, and in coposing of Poemes and Orations, wherein the curious and industrious follower, that contendeth to counteruaile his president, endeuoureth and striueth to imitate those things that bee most cunningly done and most perfectly made. The Apostle Saint *Paul* willeth men to obserue the same in those things that appertaine to godly zeale, and the gifts of the holy Ghost; that they should labour, aspire and couet after the best and chiefest of the same. For whosoeuer shall in such wise either bend his studie, or tend and direct the course of his life, he shall neuer repent him of his diligence so bestowed, or of his trauaile so well imployed, as we see commonly vnwise men to doe, which haue intangled themselues with a superstitious kind of life, or haue wasted much time in an vnpleasant stile & forme of speaking not vsed of the learned, and haue much a doe to leaue it: In this respect, me think, *Italie* the nurse of studies, and *Greece* the fountayne of learning, is worthy to bee commended for trading and trayning vp the tender age in all the best Sciences: which

1. *Cor.* 12. We must endeuour vnto the best things after the example of S. Paul.

A prayse of Italy and Greece.

maner

manner of instruction *France* and *Germanie* ceaseth not to follow. For by this means it commeth to passe, that young men instructed with pureneſſe of wordes, and elegancie of speech, doe soone and speedily attaine to the knowledge of things.

Iudgement, censure, or opinion concerning heathen or prophane writers.

Chap. 13.

ALthough there bee some, which because they cánot rightly nor indifferently esteem & iudge of things, do contẽptuously abandon & vtterly reiect prophane authors (as improperly & vnfitly they tearme them) & will haue no examples fetched from them, either of polishing the speech, or of ordering the life, yet in my iudgement they are not to be dispised. For Poets, Orators, Comedi-makers, Tragedie writers, Historiographers, are a good help for studious youngmen vnto the knowledge of thinges and of wordes, vnto liberall and natural Sciences, vnto sounde, sure and well grounded learning, yea and they doo sette open an easie & ready entraunce to the same. Good cause truly & great reason there is, that these studies are commendably entituled and worthily cõmẽded with the name of humanitie & fine kind of learning, because indeed they in-

Those things which polish & adorne the stile and tongue, must be imbraced.

The commoditie of the finer & more polished literature & study of humanitie.

endew and inueſt the tender and budding age with gentleneſſe, meekeneſſe, and courteous conditions. Men alſo that be more growne in yeares and of ripe age, doo by this ſtudie of humanitie delight and recreate themſelues honeſtly, and ſhake off ſuch tedioufneſſe, as is commonly incident to them that haue many great buſineſſes and weightie affaires. Which thing was the cauſe, that beſides other writers that were of the true faith and of right iudgement and opinion, S. *Baſile* called by ſirname the Great, inuited and counſailed his nephews to reade Orators and Poets diligently.

In Epiſt. ad Nepot.

The office and duetie of a Poet, and what profit ſtudious youth and men alſo of good yeares may reape by reading of Poets.

Chap. 14.

The intent and purpoſe and practiſt of a Poet.

HOw perfectly and exactly a Poet, being very like to an Orator, teacheth, ordereth and enformeth children in ſuch ſpeech and behauiour as is moſt decent and conuenient (for which cauſe he is accounted to bee the maſter of liberall artes and comely conuerſation) *Horace* dooth properly ſhew in elegant verſe,

Lib. 2. Epiſt. ad Auguſtum.

The tender maſſling mouth of childe
the Poet formeth well,
From talke wherewith minde is deſilde
his eares he dooth repell,

And

And straight his heart he brings in frame
with lonely lessons so,
From wrath and rancour to refraine,
and enuie to let go,
Of deedes well don he makes report,
each time how men should knowe
Examples giues, and great comfort
to poore and sick dooth showe.

A Poet is a perfect informer of maners.

The Poet also dooth inculcate into the minde of young and tender age certaine other profitable precepts, not seuerely, not threatningly, not imperiously, least they should bee discouraged, and leaue of so good a purpose: but handleth & entreateth them gently, mildly sweetely, pleasantly, and with such moderation and cunning skill, as hostlers and horsebreakers doo with gentle stroaking and clapping, and noyse made with their mouth, accustome noble and stout stomacked horses to praunce and leape vp, and with cunning nimblenesse of their feete *To bounce so brauely on the ground with swift, stout, lofty pase.* Moreouer these pleasant delights and recreations of studies do not onely stir vp, animate, & quicken the huelinesse of the spirit and power of the minde in young men & striplings, but they are also cōmodious, & profitable to mē of greater age, whensoeuer they may haue conuenient leasure from troublesome businesses, and encumbrances of the common wealth, and weightie

Virgil. Georg. 3.

and

Poetrie is the most ancient of artes. *Lib.10.c.1.*

and earnest affayres of ciuil policie. *Theophrastus* and likewise *Cicero* and *Fabius* do affirme that the generation of Poets is of great antiquitie and very auncient, and much commended of the olde world. For it is certaine and well knowen, that by them the barbarous, straying, and sauage people wandring here & there like wilde beasts, were drawen together, and brought to ciuill societie of life, as *Horace* hath expressed in prety pleasant verse,

In art. Poet.

The sacred Poet Orpheus the Gods interpreter
The sauage people did restraine frō barbarique murther
And filthy feeding, for which cause the Tigres he to tame,
And Lions rage to mitigate, is sayd with lasting fame.

The excellent praise of a Poet.

Amphion founder of the Towres of thebes with sound of lute
Reported is to moue the rocks, with sweet intreating sute
To lead thē as he list. This was in old time wisdom plaine
The publique things from priuate goods, the sacred from prophane
Discerning right to separate: giue God & men their own,
The bed defiled to forbid, let nuptial lawes be knowne.
Towns & Cities great to build, and graue good lawes in wood.
Such fame and name haue Poets diuine, their works are thought so good.

Of the vse and commoditie of Histories.

Chap. 15.

FOrasmuch as an historie, that is to say, a true and trustie narration reciting and telling of exploites and things done, hath in it no lesse profite

profite then pleasure, and besides the pleasantnesse of reading, bringeth very much fruite of well doone: it is meete that euery man exercise himselfe in the same studiously. But by the way let *Titus Liuius* tell vs the vse, fruit and commoditie of histories. Amongst all things (saith he) which thou knowest, this is a thing specially auailable for thy health and profite, that thou mayest behold the documents of euery example, euen as though they were placed and set in a famous and renowmed monument, out of them thou mayst take that which is good for thee and the common wealth to follow; by them thou mayst beware of those actions and enterprises, whose beginning with dishonestie, haue their ende, shame and reproch, and such to eschew. So in like maner when as one demaunded of *Zeno*, by what meanes a man might be made happy: *If* (saith he) *a man earnestly beholde the age that is past*, that is, if he mark and consider the actes and deedes of his fore-elders, & view well the monuments and renowmed memoriall of men of olde time. *For a historie*, as *Cicero* witnesseth, *is the light of truth, the keeper of times, the liuely and stedfast stay of memorie, the maistresse of life, the messenger of olde age and antiquitie, wherein all things bee described elegantly and copiously, and very saythfully, as it behoueth, & with a true narration of things as they were done.* But the sa-

The vse and commoditie of histories.

The commendation of an history out of *Liuie.*

De Oratore The iudgement of *Cicero* concerning an historie.

The Bible exhibiteth holsome histories & profitable vnto the doctrine of saluation.

cred Bible chiefly openeth vnto vs a most ample fielde and discourse of histories, and ministreth and bringeth to our handes very large narrations of most memorable actes, wherin we may finde very profitable documents, and take examples fit for the framing and leading of our life, whereof many, yea the most part, do set before our eyes and minde the wonderfull and dreadfull iudgements of God, and to teach and admonish euery one of vs, how detestable Idolatry is in the sight of God, & the contempt of his holy word, and to be affected with no reuerence towards him, and to seeke protection and assurance of saluation by any other meanes, then by trust and confidence in God onely, and so in heart to depart from the Lord.

Ieremi.17.

Of Comedies.

Chap. 16.

The vse of a Comedie.

A Comedie is like to an historie, because it is the mirror & glasse of mãs life, wherin euery mã, vnder the person of another, beholdeth & perceiueth his own maners and affections, and an expresse Image of his dayly life, and marketh his own vices or vertues after a merry sorte, as *Cicero* saith, in a prety, fine, witty, and pleasant maner. In which kind of exercise all nations for the most part, euery one in their owne

owne proper tongue and peculiar language, do vse oftentimes great licence and liberty of words, so that according to the saying of *Horace*, such liberty falleth into reprehension, & is blame worthy, because commonly the plaiers are ouer sharp and bitter in noting and rebuking vices: for they doe not onely checke men of meane estate and of the loweſt sorte, but they quip and taunt, and with very sharp rithmes reprehend the nobility, and men of high degree, euen in the most frequented stage and scaffold of the Citie. Which men if they would attempt such a thing without any spite or spot of infamie, and with verses that bee not so seditious, & would sharpen their toungs against them onely which haue deserued it, the it may seeme tolerable, to the end that the diseased and sicke persons, when they are rubbed on the sore, may repent, and remember to haue better regard of their duety. We commonly call the Rhythmicall verse and tunable modulations, wherewith Comedies are made, Stage playes or Enterludes. But in very truth it is decent for young striplings and children to learne these recreations and pleasant delights of wittes, & not for men of greater age: For these studies agree best with flourishing age, wherewith neuertheleſſe the riper age, hauing had some taſt of the same in the yeres that are passed, may bee recreated and refre-

The licence of the players of Comedies or Enterludes.

Moderatiō of Comedies or plaies must be vsed.

Certaine things which must be learned in youthly age.

No age too late to learne.

shed. Howbeit let not men of the elder sort, nor old men that bowe and stoupe for age, be ashamed to learne those things that are good for their soules health, and profitable vnto the increase of vertue & honesty: For to acquire these things, as also to retire and depart from sinne, there is no time either too late or out of season.

Of eloquence and skilfull vtterance, whether profitable and necessarie for euery man, of what language soeuer he be.

Chap. 17.

To what things eloquence is profitable.

RHetorique or the arte of Orators, the propertie whereof is to declare, plende and pronounce a matter aptly, distinctly, and elegantly, and with best chosen words, and graue pithy sentences, to allure and inflame the hearts of the hearers, is profitable and necessary for those men chiefly, which fulfill the function of preaching, which administer and gouerne the common wealth, and execute the office of a Magistrate, or are placed in the dignitie of Consul or chiefe Iustice, or the order of Pretor or Maior, or which are busied and encumbred with the discord of souldiers, and hurley burley and outrage of the campe, and the tumult and vprore of the people and ciuill sedition, whose duety bindeth, and authority

Seditions are quieted, appeased & represled by eloquence.

requireth

requireth to rule with reason and counsaile, & mitigate with Maiestie of words the minds of the discontented multitude kindled with fury and rage. For subiects must not alwayes be kept in obedience with threatnings, terror, violence, fiercenesse, cruelty, sword & punishments, (vnlesse some heynous offence and bloody matter require such remedy to asswage and pacifie sedition and tumultuous dissention) but they must bee reuoked from wicked enterprises, and reduced vnto the loo ing of their dutie, with milde wordes, with sweete soueraign speech, & with graue & constant countenance. And euen such like prudencie and dexterity must the housholder vse towards his familie, and schoolemaisters towards their schollers, which be inclined to tumult and refuse due obedience.

To what sciences and worthy learning the studies of humanity open vs the way.

Cap. 18.

The studies of humanity or liberall learning and discipline is commodious and auaila ble, not onely to the polishing and adorning of the speech with pleasaunt allurement of wordes and intisements of talke, but also vnto such artes and sciences as are good and necessary for mans life, as namely Phisicke, skill of

The fine polished learning of humanity adorneth the studies.

healing, knowledge of the Law, and Philosophie, wherein mans minde chiefly delighteth and taketh comfort, not humane, do I meane, but heauenly Philosophie, whereby Christ being our captaine, leader and guide, wee conceiue the knowledge and loue of God and sure trust and confidence in him. For all arte wherein mans industrie exerciseth it selfe, ought to be referred and applyed to this end, and directed to this marke, scope, and purpose. The professors of worldly wisedome attayned not to this most excellent Philosophie, who erring and wandering wide from the trueth, doe inueigle mens mindes with falsehood in steed of trueth, with vanitie and trifles in steed of the true treasure, with coloured simulation in place of sound syncerity, with things doubtfull for things certayne and sure, and hurtful for wholesome: because they were destitute of the spirit of God, and wanted the reuelation and knowledge of his diuine wisdome and will.

The Philosophie of Christ.

Three kinds of learning that be most profitable.

But seeing that amongst other, there be three sortes of learning chiefly, which do not onely aduance and profite the professours of them (although that thing ought not so greatly to be regarded) but also are commodious for men of meane estate, and a help to the competent and conuenient sustenaunce of the life: it behoueth to deliberate without delay,

which

which of them thou intendest to imbrace, and vnto which by nature thou art aptly and fitly framed. Theologie or study of diuinity, that is, the knowledge of diuine matters, being shewed, giuen, and vttered by the inspiration of the holy spirite, doth informe and frame the minde to pietie and godlynesse, and sheweth how God ought to be worshipped, and by what means euery man may obtaine saluatiō, which (if it be purely and sincerely deliuered vnto vs) doth leaue all other artes farre behind it, euen as far as things diuine doo surmount humane, and things firme, sure and sound, do passe those that be fraile, caducall and transitory. That part of this knowledge is most necessary and needfull for all men to the obtaining of saluation, which instilleth and infuseth fayth into the heart, fayth, I say, garnished & beautified with the works of charitie and sincere loue, as in an other place I haue declared. For by this faith through Christ our conductor, *We haue accesse and entrance in one spirit vnto the Father*. Phisick or the knowledge of medicine by prescribing vnto vs frugality and temperance of sustenance, and by the vse of holesome things, respecteth and mayntaineth the health, and remedieth diseases. This science, as *Plutarch* affirmeth, is so of the number of the seauen liberall artes, that in the excellency of good regiment, in delectable

The commodity and fruit of the study of diuinity.

What part of diuinitie is profitable for all men.

The commoditie of Phisicke.

Of preseruing the health.

pleasantnesse and fine ciuilitie, it is inferiour to none of them. It also bringeth a very plenteous reward to them that bee studious thereof, that is to say, beside the increase of wealthe, it also ministreth health, which is more worth then all maner of riches and possessions. As for the delight and commoditie which commeth of the contemplatiō of herbs and the knowledge of their operation and vertue of the anatomie and dissection of the members of mans body, and the obseruation of all the partes thereof, no man canne easily bee perswaded therein or acknowledge the same, vnlesse hee haue experience of it by vse and exercise. The knowledge of the ciuill law hath been alwayes had in great honour, whereof the office and function is to gouerne Cities with counsaile, to stablish them with lawes, to reforme them with iudgement,

The pleasāt contemplation of herbs.

The commodity of the skil and knowledge of the law.

For common wealth to counsaile well,
disorders to amend,
To beat downe them that doo rebell,
true subiects to defend.

Which order whosoeuer contemneth and renounceth, hee as *Cicero* sayeth, not onely breaketh the bonds of iudgements, but also of common commoditie and life. Wee see dayly that the surestaie of the common wealth standeth hereupon, and that amongst our inhabitants

Cic. pro Cælio.

The knowledge of the law commended of *Cicero.*

habitants and countrey men tranquilitie and peace hath possessed euery place, which chanceth to passe by the authority of most sure & inuiolable lawes, whereby the prince and magistrate exerciseth iustice, and receiuing his power from God, as *Paul* affirmeth, punisheth the euil doers and the wicked, defendeth the well doers and the godly. For which cause God will haue singular honour & obedience giuen vnto Kings, and to them which administer and gouerne the common wealth, so that they commaunde those things that be agreeable to equitie, and not disagreeable with the word of God. *Rom.* 13.

The ciuill law approued of Christ and Paul.

We must wholly addict our selues and cleaue surely vnto one certaine and determined kinde of learning.

Chap. 19.

FOrasmuch as there bee some, which the more pleasant those studies are that they like of, the more time and trauaile they spend therein, & do not apply themselues vnto sure & sound literature: I do think it a part of wisdome, that he which wisheth to reape the cõmodity of eruditiõ, & not to lose both cost & labor, do giue himself to that kind of learning, vnto which by nature he is most fit, lest he seem to attẽpt some thing in despite of *Minerua*, that

We must cleaue to one certain & determinate kind of learning.

Doo nothing against nature.

that is to say, quite against nature, his inclination being vtterly vnapt therevnto: And further, that he diligently apply the study of the arte, whereunto he hath addicted himselfe, and with great and earnest endeuour studie with all speed possible to come to the marke and prefixed end of his trauaile, that when the space of his study & race of the time therof is runne out, he may attaine to full and perfect learning (if by any meanes it may be obtayned.) But as for other delights and recreations of studies, let him take a smack or taste thereof now and then by fittes, at certaine houres of best leasure spared from other necessarie busines, to cut off tediousnesse, and to rest him a little from his laborious industrie, so that neuertheleſſe he apply himselfe vnto his accustomed busines and dayly taske, and returne seriously vnto his studyes that were intermitted and left of for a time.

Continue at study without wearinesse.

What studies and occupations be paynfull and not profitable, and what studies bee hurtfull and pernitious.

Chap. 20.

WE must beware of that which some men vse to do in some kindes of learning, that is, lest we bestow great study and much labour in things obscure and difficult, which be not necessary,

ceſſary, but to imploy our diligence and trauaile in things commendable and worthy of knowledge, for that deſerueth prayſe. For ſome be occupied and much encumbred with friuolous ſtudies, and beſtow all their induſtry in thoſe things which haue much tediouſnes, anxietie, and perplexitie, but haue very ſmall fruit of the labour beſtowed. Such are the exceeding curious obſeruations and iudgements of the planets and ſtars, and of their conſtellations & influẽces, which be brought & ſought out of the vanity of the Caldees, whereupon the vndiſcreet profeſſors therof raſhly preſuming, do boldly foreſhew and tell, what ſhall chance to euery man, how his natiuitie ſhall be, what fortune and happe ſhall come vnto him, what ſucceſſe euery man ſhall haue, and doo neuer ſeek counſaile at the prouidẽce of God, whẽ as it is manifeſt & moſt certain, that all the whole world is gouerned according to his good will & pleaſure. The Prophet *Eſay* reproueth the raſhnes of theſe men, and reprehendeth their foretellings of fortune and chaunces, & deri-deth them which ſeek counſaile at theſe, & inquire Oracles & anſweres of ſuch deceiuers. For thus he inueieth againſt them and ſharply rebuketh them: *Let the heauen gazers ſtand vp and ſaue thee, which beheld the ſtars, and counted the months, that therby they might tel thee things to come.* *Ieremie* likewiſe, *Do not ye learn after*

Vnprofitable ſtudies muſt be reiected.

How far forth Aſtrology is to be exerciſed.

Eſa. 47. & 44.

Ier. 10.

the

the waies and manner of the Gentiles, and be not afraid of the tokēs of heauē. For the lawes of the people are vaine, that is to say, their curious proofes or demōstrations are deceitfull & fabulous. By which words the holy Prophets do not vtterly condemne or reiect Astrologie which hath vse, commoditie and profit peculiar vnto it, but they speak against such skilfull men of this arte, as with deceitfull diuinations and telling of false things for true, doe delude the people, & do blind & bleare the credulous & easily belecuing multitude with vaine expectation of things. Of like sort are the vanities of Palmestrie, which by beholding the lineaments or lines & marks of the hands, doe trifle wonderfully. Likewise the dazling deceit and colloured craft of Alcumistrie, where with friuolous triflers do perswade men, that they can turne the propriety & kind of things, & chāge siluer & brasse into gold. Amongst these may we reckon those artes that be worse, namely, Necromancie, wherby the bodies of the dead are wont to be called out of their graues, & answers required of thē, as we read that the Sorceresse or inchanting woman did, who to gratifie *Saul*, brought vp *Samuel* in a fained, false & counterfeit shape. Not vnlike to this be Hydromancie, & Pyromancie, which be done by water & fire: & many other illusions and iuggling casts of diuels, & inchantmēts of Magick.

Astrologie not vtterly to be condemned.

The vanity of Astrology reproued of the prophets.

Artes that be hurtfull.

1. *Reg.* 28.

is Ariolation, that is prophecie of things to come, Soothsaying by view of sacrifices, noise & flying of birds, that is to say, diuinations & coniectures by beholding of bowels, & by the singing, chirping & chattring of birds. Amongst these do I reckon mischieuous deeds done by sorcery & witchcraft, wherewith in *Germanie* diuers witches that hurt infants, & sorceresses by their inchantmēts, doe hurt & harme their neigbours herds of cattell & sheepe, & by the ministry of deuils, do rob them of their milk & butter, & wast, spoyle & break their haruest & vineyards. Moreouer they take frō men their bodily & manly strength, & make them feeble & vnable for natural copulatiō, euen as though they were gelded: whereof diuers mē strong & firmly cōpact haue made cōplaint to me, who lamented that they were degenerated into eunuches and emasculate persons, to their great shame, & the detriment of their wiues, to whō I indeuoured to minister remedy & preseruatiues against witchcraft, with laying to of herbs, which by the gift of God are effectuall, medicinable, & a soueraigne succour against such delusiōs of Inchantmēts. And therfore to weary the wit with such witchcraft, is a thing not onely vnnecessary & vnprofitable, but also very pernitious & dangerous: for by the lawes of God & men they are worthily punished & put to death, which doe practise any such mischieuous arts, which are þ works of euil spirits.

Witchcraft & inchaunting hurtful

Deuter. 18.

But

But for what cause enchantments ought vtterly reproued and abandoned, I will more at large in the end of this booke, wh will intreate of the Maiestie of the name of Iesus, lest here the order and course of my ter and treatise be interrupted.

We ought to haue as great care and regard the soule and minde, as of the bodie, yea rather much more.

Chap. 21.

The care & culture that is to be imployed on the mind & the body

Considering that man consisteth and is compact of bodie and soule, we must haue very diligent respect and foresight to the saf tie and soundnesse of both these parts. The soule is the chiefest part of man: the bodie the mansion place of the soule. We haue the soule for a ruler and gouernour, but we vse the bodie rather as a seruant and minister. And therefore we must not be negligent in the culture and due ordering of either of them. For we be carefull, that our houses be not dankish and moyst, and that the roofes and tops of them be not gaping open with chinckes and crannies to receaue rayne and winde, and finally, lest our garments and couerings being filthie and not ayred should be full of moths and wormes: how much more ought we to looke well to the bodie? the vices whereof do annoy

A similitude taken of houshold affairs

annoy the mind, and passe to and fro from the one to the other by the consent and meanes of societie and mutuall participation.

For, *The bodie clogd with outward vice*
doth presse the mind downe too,
And suffreth not from earth to rise
the soule, as it should doo. Horat. lib. 2 Serm. Sat. 2.

Whereunto that saying of the wise man agreeth, *The bodie that is corrupted, is a heauie burthen to the soule, and keepeth downe the vnderstanding that museth of many things.* Therefore some respect must be giuen to the bodie, by the firmenesse and corrobation whereof (as *Plinie* saith) the minde is susteyned. This did S. *Paule* obserue, who forbidding *Timothie* to vse water, prescribed vnto him the moderate vse of wine, that thereby he might strengthen his stomacke, and be the more chearefully animated and encouraged in the spreading abroad and publishing of the Gospell. For the bodie being kept sound and preserued safe from sickenesse, doth seruice to the minde the better, and is no hinderance or encumbrance to the cleare vnderstanding in the contemplation and studious beholding of things that be highest, most excellent, and most worthie to be knowne. But it is required at our hands to haue speciall care of the soule, and to adorne and garnish it by all meanes possible. And there is no way better to bring this to passe, Wisd. 1. 1. Timot. 5.

then

then by ſure and ſtedfaſt truſt in God, which rayſeth vp man vnto the certain and vndoubted hope of immortalitie, and deliuereth the mind from feare and dread of death. And as meat is the nouriſhment of the bodie: ſo is the word of God the foode and ſuſtenance of the ſoule, by which onely peace and tranquilitie is conceiued in the conſcience, then the which there is nothing more to be wiſhed of man, nor more worthy to be deſired or fought for in the courſe and race of this life. But with how great griefe, trouble, and vnquietnes of conſcience the vngodly are vexed, how cruell torment of minde the wicked feele, euen the outward habite, quality and condition of the body doth declare. For wickednes is a reuenger and puniſher of it ſelfe, ſo that whatſoeuer conſcience it hath once caught and poſſeſſed, it neuer ſuffereth the ſame to bee quiet, but continually vexeth, toſſeth, and diſquieteth it with perturbations. Which the Prophet *Eſay* euidently expreſſed by a prety ſimilitude take of the raging & ſurges of the Sea, for thus he ſaith: *The heart of the wicked rageth like the Sea, and the waues thereof caſt out myre and dirt:* that is to ſay, the conſcience of the which are contaminated with wickedneſſe and polluted with impietie, is tumultuous, troublous and vnquiet. And in verie deede what man can haue a ſweete and pleaſant life, or a calme and quiet mind, which

The foode of the ſoule

The vngodly are vnquiet.

Eſay. 57.

Vicious affections do annoy and hurt the minde.

carieth

carieth about with him a body defiled with most filthy diseases, and a mind vtterly ouerwhelmed and deformed with foule and abhominable vices? Wherefore seeing that the most parte of enormities proceede from the corrupt & vicious affections of the minde, we must resist the same by al meanes possible, lest the body haue any hurte or indammagement thereby. With like care and indeuour must the body be preserued from diseases and sickenesse, lest some spot or contagion happen to redound from the body to the minde. For when naughty & corrupt humors bring foule fumes to the braine, they driue and prouoke the minde vnto many euils and inconueniences.

Ill humors do dull and darken the vnderstanding.

What help must be vsed for the bodie, that it may continue in perfect health.

Chap. 22.

Contentation with a little, and temperance of foode preserueth health, and driueth away sickenesse, vsing therewithal a moderation of those thinges, which are necessary for the stablishing of the health, & confirming of the strength. These are called of *Galen* the causes of conseruation, because they be requisite and meete for the preseruation of the state of the body, so that we vse them conueniently, commodiously,

Frugality or moderation of repast is good for the health.

Artis Medi. 85.

modiously, and in due time. Men of later time call them things not naturall, not becauſe they be cõtrary to nature, but for that they are cõſtitute without the body, and be not, as the humors, are naturally graffed in vs, and by vſe & effect doe ſomewhat hurt nature and the powers therof, if they be not rightly and conueniently vſed. Of this ſort is the ayre that compaſſeth vs about, meat and drinke, ſleepe and waking, repletion, emptines, affections and motions of the minde, euery one of the which conſtrayneth, driueth, and reduceth the bodie vnto the conſeruation and ſafegard of it ſelfe. But becauſe the chiefeſt part of ſound health conſiſteth in holeſome diet, we muſt diligently obſerue and conſider, what in the ſame is either good or hurtfull for the bodie. And for that ingurgitation or gluttonie is no leſſe filthy and odious, then noyſome and pernitious to the health, ſo much meat and drink muſt be taken, as neceſſitie of nature requireth, and that the ſtrength of the body be refreſhed, and not oppreſſed. For the moderation of ſuſtenance is very conuenient and neceſſarie in all earneſt applying of ſtudies, and buſineſſes of great and weighty affayres, in enduring the labours of painfull watching work, and in fulfilling publike offices and common ductie. This is it that furely ſtabliſheth good health, this maketh both the animal & the vitall ſpi-

Moderatiõ of ſuſtenance good for ſtudents

rites,

rites, which are aſcribed to the braine and hart, ſo chearfull, ſo glad, prompt and courageous, that euery man eaſily, and ſpeedily, and without any griefe, accompliſheth and bringeth to paſſe thoſe things which hee hath conceiued and purpoſed in minde. But on the other ſide, daily examples doe ſhew, that by exceſſe, ryot, and intemperaunce of life diſeaſes are cauſed, ſtudies, are hindred, all houeſt cogitations languiſh and waxe feeble, good enterpriſes and laborious lucubrations goe not forward, the promptneſſe and readineſſe of the vnderſtanding decayeth, the ſtrength, power, and liuely quickneſſe of the minde is extinguiſhed; men are made ſluggiſh, vnapt, ſlothfull, ſleepy, lazie, and indeuour not to doe any excellent acte or laudable exployt. Wherefore let him that hath addicted himſelfe to the ſtudy of learning, and is very deſirous of erudition, ſo moderate and rule his ſtate of life, that nothing be done after the pleaſure of his luſt, but that his appetite obey reaſon, and that he refer all things vnto the cõmoditie of life & neceſſitie of nature. Chriſt requireth this of them that profeſſe him, and reduceth them vnto temperaunce with theſe wordes: *Take heed, leſt at any time your hearts be oppreſſed with ſurfeiting and drunkenneſſe, and cares of this life, and ſo that day come vpon you ſodainly. For as a ſnare ſhall it come vpon all them that dwell vpon the face of*

Chriſt commandeth vs to be moderate in meat. *Luc. 21.*

the whole earth. By which sermon hee setteth sobrietie in mens mindes, and banisheth the loue of worldly thinges, and will haue them continue in that conflict euen vntill the last day of life, lest some worse thing happen vnto them. A proper and pretty saying is that of *Cornelius Celsus*, When ye come to meat, too much satietie is neuer good, too much abstinence oftentimes is ill, neither is hunger conuenient after fulnesse, nor fulnesse and immoderate ingurgitation after hunger. Wherefore fooliſhly doe they, which after banqueting, feasting and good cheere the day before, doe so macerate, make leane, and pine themselues with want of meate out of measure the next day after, that sometime their heart fainteth, and they fall in sowne, and haue neede to bee recouered with things odiferous and of sweet smelling sauour. Other againe after fasting & hunger of the day before doe loade and ouercharge themselues with meat and drink more then is meete, in such abundance, that vnlesse they be loosed, they seem to be burſten. Howbeit sometime for a man to haue the more liberall repast, and to refresh himselfe with his friends and companions in conuenient feasts, is not culpable, nor deserueth in any respect to be reproued, so that all things bee done moderately, and keepe within the compasse of mediocritie and the limites of temperance.

Cornel. Celſ. lib. 1. Satietie or fulnesse is to be eschewed.

More liberal refectiō sometime may be vsed

For

For by such seperations sorrow and sadnesse is driuen away, which by ouer ardent and earnest contemplation, dulleth and darkneth the quickenesse and sharpnesse of the minde and vnderstanding, and by extenuating and exhausting the spirits, maketh students melancholicke, vnpleasant, sad, sowre, silent, and wayward, and causeth them to abhorre all goodfellowship, and to be estranged from all ciuill familiaritie, which perturbations ought to be very farre from louers of studies, politick men, and them that haue attayned the best degrees of learning.

Meates must be receiued of the liberalitie and bounteousnesse of GOD, with great thankefulnesse and thanksgiuing.

Chap. 23.

FOrasmuch as by the munificence and free gift of God wee enioy his creatures plenteously and abundantly, and that all things are created frō the beginning of the world for the vse and commoditie of men: For this cause so soon as we sit down at the table before we put our hands to the dish or foode, our mind must be lift vp vnto the Creator of al vniuersally, to obtaine of him with hearty, liuelie, faythfull, and earnest prayer, that hee will vouchsafe to make those thinges which wee receiue

At our meat let vs acknowledge the bountifulnes of God.

holesome for vs by fayth, and giue them efficacie to feede, foster and nourish our bodies. For the nourishment, vigour, and liuely strength consisteth not in much meate, neither in many fine and sundry sortes of meates, but in the word of God which enlueth them with his effectuall power. Wherefore all thinges must be rendred, yeelded, and ascribed to God. For so dooth S. *Paul* teach, and so likewise dooth *Prudentius* shewe vs, who it is of whome we ought to craue and trust surely to obtaine sustenance and succour of our life, for loth euen of God the father, of whom by Christ wee obtaine all things. For hee directeth his prayers to that effect and with that confidence thus,

1. *Tim.* 4. *Rom.* 14. 1. *Cor.* 10.

Cathimer. An hymne of *Prudentius* at sitting downe to meat, or before dinner or supper.

O Christ next to thy father is thy might,
Behold I pray thee with countenance bright,
Bow downe thy face which is our sauing health,
Thy faire & milde beames cast foorth for our wealth,
That to the honor of thy name we may
Take our refection now and alway.
Without thee O Lord nothing can be sweete,
Nor mouth doth auayle to taste any meate,
Vnlesse our food thy fauour blesse O Christ,
By fayth in thee all things thou sanctifiest,
God grant our meats may of him haue their tast,
And Christ be among vs at this our repast,
Our earnest, our sport, words, and mery talke,
And what we be, and doe, and where we walke,
The high and holy Trinitie guide his flock.

Assoone

Assoone as our strength is recreated with meat, hee exhorteth vs vnto thanksgiuing by the example of Christ. For our Sauiour when supper was ended, went not from the table before a hymne or song of prayse were sayd, to the ende that we should acknowledge that all things doe proceede from the plenteous, rich, and bounteous hand of God, and by his gifte are holesome and healthfull for vs. Thus therfore he goeth forward with grace and thanksgiuing, *Matth. 26. Marc. 14.*

With meat receiu'd our bodies fedde,
our weaknes to sustaine,
God let our tongue, as we are bidde,
the father prayse againe.
So we with these thy gifts refresh't,
God which giu'st all good thing,
Doe render thanks to thee the highest,
and hymnes with heart we sing. *Prudentius his grace or thanksgiuing.*

There be very many such formes and sorts of prayer extant in most approued and well commended authors, and in the Bible also we finde euery where pithie, hearty, earnest, and piercing petitions: But there is none more effectuall to obtaine withall, then that which is prescribed to vs of Christ. For whatsoeuer is either asked or conceiued in the mind, ought to bee referred to this prayer, and springeth and floweth from this fountaine. That prayer indeed consisteth but of very few wordes, and *Matt. 6. Luk. 11.*

is deuided into sixe or seuen partes, but it is full and replenished with mysteries, that it containeth in it all things which appertaine either to the glory of GOD, or our necessitie, and profite, or the commoditie also of our neighbour.

How we must haue regard of hospitalitie.

CHAP. 24.

Strangers & gueſtes must be wel entertained & intreated liberally & courteously

AS concerning the reſpect that is to be had of the entertainment of gueſts and ſtrangers, or of them which ſeek and hunt for feaſts and banquets of another mans coſt, it becommeth euery man to bee well aduiſed, wary & circumſpect. Firſt verily it is meete for euery man to haue care of hoſpitalitie, which the Apoſtles and other writers doe commend, and S. *Paul* requireth in a Biſhop, and the doores of the houſe and entrance of the parlours muſt be open vnto modeſt citizens and courteous neighbours. For as *Cicero* ſaieth, it is very decent and conuenient that the houſes of noble and honourable men bee open and ready to receiue noble and worthie gueſts. In which duetie of humanity to auoyde ambition and oſtentation, ſumptuouſneſſe, and reſpect of perſons, Chriſt woulde haue the poore and needy to be inuited and bidden, and in ſo doing that wee ſhould not looke for like gifts againe,

Rom. 12. 1. *Tim.* 3 *Tit.* 1.

1. *Pet.* 4. *Heb.* 13.

We muſt haue reſpect & regard of the poore.

againe, nor for recompence of benefites be- *Luc. 14.*
ſtowed at our neighbours handes, but onely at our heauenly fathers hand, who giueth vs all things againe, pouring his bleſſings vpon vs with aboundant and exceeding ouerplus. But becauſe there bee ſome men impudent and of a braſen face, which being paſt ſhame and modeſtie, doe at theyr owne pleaſure intrude themſelues into feaſts, and ſometime when they are well fedde, ſteale away priuily out of the company, and giue not thankes to the maiſter of the feaſt: Therefore I thinke it conuenient to make ſuch a difference and choyce of gueſts, that they which bee modeſt, thriftie and temperate be entertayned: But vnthrifts, licorous perſons, gluttons, inſatiable eaters, and flattering paraſites, which ſhoue and puſh in themſelues impudently, contrarie to the will of the maiſter of the houſe, muſt bee ſhutte out at the doores, or ſent away with ſome ciuilitie and courteous excuſe, or if that will not ſerue, nor cannot bee obtayned, ſome notable good ſentences or wiſe ſayings written and ſet vp in the parlour, muſt bee obiected vnto them, which may admoniſh them of their duetie, vnto which effect this prety precept, as well as any other, may bee ſette vpon the poſtes in the parlour, for them to looke vppon, that they being much a-

A choice & diſcretion is to be had of gueſts.

A prouerb

ſhamed

ashamed may remember what is seemely comely to be obserued,

An elegant verse for guests at feasts.

Wilt thou sit at my borde my guest?
these paradoxes keepe:
With byting iests, or spitefull speech
reproach on no man heape,
Take in good parte such meats as be
before thee set to eate.
Dispraise nor falsly him accuse,
whose prayse thou canst not treate.
Of equall quaffing to and fro
I monish thee beware.
Thy lowring lookes put quit away,
Thy pleasant speech declare,
Be mery iesting honestly,
Pay thankes to God thy debt,
Requite thine host like amitie,
that which he did not get
In fallow land his resting field,
Doe thou, if thou desire
Twise welcome to thy friend to bee,
and fauour to acquire.

A prouerb vsed at feasts

There is a prety Prouerb also, which sheweth vs that we must not neglect the company and familiaritie of guests, but to keepe the lawes of humanitie and obserue the rites of amity, which is this: *Doe not passe the salt ouer the table.* For when as men in olde time vsed to make feasts amongst themselues one to another, and from one place to another, with such

such like sage sentences and good prudent counsaile they nourished & fostred friendship being once begonne, and stablished it in their mery meetings and ioyfull cheere. For which cause it was an ancient custome to appeach those men of trechery and disloyalty, which had gone beyond the Salt and the Table, that is to say, had broken the token and couenaunt of amitie, and violated the league and most hearty friendship, and faythfull coniunction of life, wherewith they were linked and knit together amongst themselues by salt & bread, and by the participation and societie of one table. Vnto this symbole, this token of amitie, this good precept, that complaint of *Dauid* hath relation, wherein hee representing the person of Christ, appealeth his friend and familiar of treason, falshood and vnfaithfulnesse, which was hidden vnder the shew & colour of honestie, and fayned & counterfeit pretence of godlinesse. For thus he complayneth of him, *Euen that man of my peace, in whome I hoped, whom I trusted, and which did eat bread with me,* that is to say, was my mate at meat & table fellow, *hath attempted to ouerthrow me.* It were a thing tolerable and I could more mildely beare it, if mine enimie denouncing warre by Heraulds of armes, had assayled mee in open battaile: But him to circumuent me, to goe about to deceiue me, to lay great waite for me, stifly

Psal. 41. *Iohn.* 13.

A place of Dauid expounded.

ſtifly to ſtand againſt me and to ſupplant me with whome I had entercourſe of moſt neare &deare familiaritie, & whom I made partaker of my counſailes and ſecrets, it is a thing intolerable and which cannot bee borne withall. In like maner Chriſt being moued and grieued with ſuch a villainous and malitious fact ſayeth thus: *He which did eate bread with me, hath lift vp his heele againſt mee*, that is to ſay, my houſholde enemie, who is more pernicious then any other enemie, purpoſeth preciſely with deceitfull deuiſes and priuie practiſes how he may oppreſſe and entrappe me. He taketh his Metaphore of friends which in outward ſhew and firſt view are fayre ſpeakers, but inwardly they are full of fraude, and the poyſon of aſpes lieth vnder their lips, hidden in the heart: for they ſmite a man priuily and hit him with the heele on the back part, that it cannot be perceiued who did the hurt. By a prouerbiall figure, ſuch claw-backs of *Colax* crew may well bee ſayde to ſtrike with turning away the poynt, that is to ſay, not before on the face, but behinde on the back and on the hinder parte of the body. *Dauid* maketh another expoſtulation or complaint like vnto this, wherein hee complayneth himſelfe to bee greatly endammaged of that man whoſe familiaritie hee ſpecially vſed, and was ſo knitte and vnited vnto him in the league

Iohn 13.

A prouerb againſt treacherous perſons.

league of amitie, that hee was partaker of all his purposes, and as his most trustie and speciall friende that knewe his secretes. Which cruell dealing and haynous fact hee very vehemently rebuketh and reproueth with these wordes: *For if an open enemie had done mee this dishonour, then I coulde haue borne it. And if mine aduersaries hadde lift vp themselues agaynst mee, I would peraduenture haue hidden my selfe from them. But it was euen thou a man of one minde with mee, and one that knewe my minde onely, my guide, and mine owne familiar friende, which diddest receiue sweete meate in my companie, and wee were conuersaunt in the house of GOD with consent &c.* Psalm. 55.

A place of Dauid declared.

These are patheticall verses, that is to say, full of passions and perturbations of minde, whereby hee declared himselfe to take much griefe and to haue great indignation, because hee findeth him, that hitherto bare a shew of a trustie friend, to bee his most mortall and enuious enemie, and couertly and closely to seeke and worke his destruction. But to painte out liuely and to sette foorth in his colours such a craftie turne-coate, chaungling, and subtill surmiser, which vnder a certayne shew & pretence of fayned friendship & counterfeit vertue,

vertue doth in countenaunce, eyes, and words, flatter his friend, when as inwardly he nourisheth ranck poyson and vipers venime for his destruction, he addeth this also to the crime of disloyalty: *The wordes of his mouth are softer then butter, wheras warre is prepared in his heart: His speeches are smoother then oyle, when as in very deede they be swords and dartes.* By which similitude hee describeth and noteth fayned and malitious friends, which haue one thing close in their heart, and another ready in their tongue, and which doe shew bread in the one hand and beare a stone in the other. Of which falshood and treachery *Iudas Iscariot* prefixed a paterne, and after him many other, which learned that lewd lesson of him, and haue taken fraudulent examples.

A similitude of oile and butter.

Of the care of housholde wealth and housekeeping, and the gouernaunce thereof.

Chap. 25.

AS touching Oeconomicall prudencie, that is, the administration of housholde businesses and affayres, which as *Cicero* testifieth, is the minister and seruant of the body; it is decent for euery man to bee diligent and discreete in stablishing and garnishing the same so, that the enlarging and augmentation thereof bee referred vnto the necessary vse of life, vnto

The care & good regard of household and housekeeping.

vnto commoditie, vnto neatneſſe, cleanlineſſe and trimneſie, not vnto exceſſe and delicate pleaſures, not vnto ſumptuous fare and immoderate prouiſion and furniſhing of diſhes, which diſperſe, diminiſh, waſte and conſume riches, yea euen great ſubſtaunce and large poſſeſſions. Therefore in adorning feaſts & furniſhing the table, frugalitie, thriftie ſparing, and moderation of meats muſt chiefly bee obſerued, and all prouocations of gluttonie and lewd luſt muſt bee eſchewed: and finally all fine delicate i unckets & banquetting diſhes, which are vſed cõmõly to be brought in at the ſecond courſe to them that are already well ſatiate with meat, to prouoke them to deſire to eate a freſh againe, muſt bee auoyded. This prodigalitie, ſuperfluitie, and ryotous life doth not onely make wealth decay, & cauſeth ſickneſſe, but alſo when banquetters are hot with drinking wine, it miniſtreth heat and nouriſhment vnto luxurie, and ſtirreth vp the loynes, and affecteth the priuities and vncomely parts with ſtiffneſſe, whereby they begin to itch, and that I may vſe the Apoſtles word, to bee burned, that is to ſay, to be the more mightilie prouoked and inflamed vnto inordinate deſire of vncleanneſſe. For which cauſe S. *Paul* would haue nothing done according to the will and pleaſure of our luſts, but would haue all things tende vnto the neceſſitie, vſe and commoditie

Coſtly prouiſion of meats is to be eſchewed. *Epheſ.5.*

1. *Cor.7.*

Rom.13.

commoditie of nature, not vnto superfluitie and voluptuousneſſe, which is very hurtfull both to body and ſoule. There is no man ſo deede ſo inſenſible or vnnaturall, that hee can abide to hate his body, but as S. *Paul* ſaieth, nouriſheth and cheriſheth it, as Chriſt doth the cõgregation. By which example the Apoſtle inuiteth and willeth husbands to loue their wiues, and indeuour to haue ſuch care of them, as euery man hath of his owne body, and performe that vnto them which Chriſt hath performed to his Church & cõgregation his only & entirely beloued ſpouſe. But in the adminiſtration and ordering of houſhold buſineſſe, and in eſtabliſhing and maintaining houſhold ſubſtance, and ſauing it from detriment and loſſe, all things muſt bee ſo meaſurably and temperately vſed, that thou incurre not the name either of a ſpend-good or an vnthrift, or of a very niggard, a pinch-penie, a nip-cruſt, a holdfaſt. Goods are ſaued & kept by ſparing & augmented & increaſed thereby: But yet the ſubſtance ought not to bee ſo pinched and ſtrictly ſtored vp, that thou defraud thine owne belly of naturall refection, and pine both thy ſelfe and thine, which ſome vile miſers vſe to doe: And againe on the other ſide that thou do not as ryotous reuellers are wont, ſpend out of meaſure thy gotten goods, and waſte thine inheritance, and conſume thy ſubſtance

Epheſ. 5.

Vſe meaſure, or that is a vertue and treaſure.

ſubſtance in licorouſneſſe and dainty diſhes, amongſt a crew of ſuch diſſolute and vnthrifty companions, which doe inſtigate, intice, and incourage thee to make ſuch hauock of all. For as indeede according to the ſaying of *Terence*, *A man that ſeeketh to haue gaine, muſt needes beſtow coſt*: ſo according to the ſentence of *Plautus*, *A man cannot be ſure to haue gaine, if the coſt be greater then it*. Wherby he giueth aduertiſement and admonition ſo to moderate and meaſure coſt and charges, leſt by vnmeaſurable ſpending and waſting, the mayntenance of houſekeeping happen to be impayred: but let the reckoning of receites and expences be alike, eeuen and equal. Wherfore it is the duety of a diligent houſholder, when time requireth, to bring foorth ſuch things as are requiſite out of his ſtorehouſe, & when need is & occaſion ſerueth, to lay vp in ſtore agaye. For it is too late to ſpare when all is ſpent, as the common ſaying is. That law which *Amaſis* king of the Aegyptians cauſed to be publiſhed, and was alſo put in practiſe of *Solon* the law-giuer to the Athenians, is agreeable to this purpoſe, and conuenient for the commoditie of the common wealth, and conſeruation of houſholde ſubſtance, by which lawe it was prouided, as *Herodotus* affirmeth, That as well the people of the countrey as ſtraungers inhabiting there, ſhould

A prouerb cõmending frugality or temperate ſparing.

Late ſparing loſeth much profite.

Lib. 3. Euterpe.

The law of Amaſis againſt idle perſons.

ſhould euery yeare declare before the Preſidents of Prouinces, how & whereupon they liued, and by what meanes and trade they got their liuing. And they which could not giue ſuch notice, nor bring teſtimony that they liued lawfully; ſhould bee puniſhed by death. By the ſeueritie and rigor of which edict, commaundement, and decree, his intent was to reſtraine idle perſons from robbery, rapine, pilling, and ſpoyling, that they ſhould haue no prouocation thereunto, to which ſtate thoſe vnthrifts vſe commonly to come; which haue ſpent away the inheritance and landes left vnto them by their fathers, and haue vtterly waſted and conſumed their patrimony at the dice, among whores, and in ryotous reuell and drunken feaſting. Vpon theſe reſpects and conſiderations I think the law of expenſes grew vp among the Corinthians againſt vnthrifts, and ſuch as make hauock of their goods vnaduiſedly, or make more ſumptuous feaſts & with greater prodigalitie, then their ſubſtance and yearely reuenews will beare. Which law, foraſmuch as *Diphilus* pronounceth it in that publike place in *Rome* where all ſciences were read, & *Eraſmus*, a man famous in all kinde of learning, hath expreſſed it in Latine verſes, ſhall here be annexed, that thereby Magiſtrates may take ſuch order and vſe ſuch meanes to bring the ſame to paſſe, that

Lib.6.

Cities

Cities and Fermes without the towne walles & graunges be not moleſted of violēt theeues and robbers, which both on the day time and on the night doe rob and ſpoyle mens riches and quiet poſſeſſions, and cruelly cruciate & torment their bodies, except they forthwith reueile and bring foorth vnto them their treaſure. The ſentence of this law is expreſſed in theſe verſes,

This by the law prouided was
Corinthians here among,
If any man we ſee alwayes
fine fare to haue ſo long,
Wee aske him, how hee liueth ſo,
what worke he doth alwayes:
If he haue landes, thus for to doe,
and rents that charges payes,
We let him vſe his goods at will.
but if the coſt exceede
His ſubſtance, we forbid him ſtill
ſuch thriftleſſe life to leade.
If he will not this now obay,
his penalty is great.
Of liuing he that hath no ſtay,
and coſtly cheere will eate,
Tormentors muſt haue him to payne.
oh God, is not this fitte?
For ſuch cannot it's moſt certaine
offences but committe,
But muſt needes driue a pray by night,

The law of the Corinthians concerning expences and charges.

or breake a house to steale,
Or be a mate to them, of theft
whom wicked deedes appeale:
Or carie tales and lies t'accuse,
or witnesse false to beare.
Such men as filth we doe refuse,
and purge this Citie cleare.

2. *Thes.* 3. S. Paul pricketh sluggards forward to labour and industrie.

With like seueritie doth S. *Paul* the Apostle require duties to bee done: For he cõmaundeth slouthfull and idle persons to shake off drowsie sluggishnesse, and to employ their labour and diligence in handy works and manuall occupations, wherewith they may sustayne themselues and their housholdes: which precept he would haue to be so seuerely obserued, that those men which would not apply their labour, and be diligent and carefull to maintaine their housholde estate, but like Drones or dorre bees which seeke to consume the labours and honie making of the hyue bees, doe liue of other mens liberalitie and gifts, and be idle, occupied in no worke, but onely in being busi-bodies in other mens matters, that those, I say, shoulde haue no meat graunted nor giuen to them. Vnto this discipline and seueritie of reforming maners S. *Paul* also reuoketh and reduceth theeues which robbe, pill & spoyle other mens goods, whom he doth not onely admonish to abstain & refrain their hands from other mens goods, but

The admonition of S. Paul to theeues. *Ephes* 4.

but also to bestow on the relieuing of the poore & needy those goods which are acquired & gotten with honest labour, so that their former lewd & dissolute life, stayned and polluted with robbery, rapines & vniustly gottē goods, may now be reformed, renewed, and garnished with good works and liberalitie towards them that are presled with pouerty. Whereof we haue an example in *Zacheus*, who distributed vnto the poore those goods that he had gotten by vsury. For by this meanes it commeth to passe, that the faults and vices of the life heretofore wickedly led, may bee chaunged into vertue and godlinesse, to wit, the affections being quite altered, and the naturall naughtinesse being put off, and corrupt customes abolished. *Luk. 19.*

The moderation and measurable vse of sleeping and waking.

Chap. 26.

STudious and politike men amongst other thinges must haue regard of sleepe and waking. For if these things be vsed moderately, conueniently and in due season, they bring very much commoditie in stablishing and strengthning the health. For they doe not only make the body prompte, chearefull, liuelie, stronge, and lusty, but also specially cause Moderatiō of sleeping & waking.

the minde to be the more quicke, apt, prone and ready to fulfill ſuch office, charge and dutie as is appoynted and committed. But immoderate and vnmeaſurable ſleepe maketh men dull, fooliſh, ſluggiſh, forgetfull, and ſuch as hardly can atchieue any good and laudable enterpriſes, or attaine vnto the knowledge of any excellent Artes and Sciences. Wherefore men of ſuch ſorte and condition muſt be animated vnto good exerciſes, and to take paines, to the ende they may ſhake off heauy idleneſſe and ſleepie ſloath, and apply the powers of the minde vnto ſome ſuch actions as are ſeemely for a man of good witte, calling and eſtimation.

Noon ſleep when and how it is hurtfull.

Now as concerning ſleepe at noone and on the daye time, I doe aduiſe young men not to accuſtome themſelues thereunto, vnleſſe wearineſſe proceeding of great heate and labour, doe afflict the ſtrength, or that they haue paſſed the night before either in watching or banquetting out of due time: for then noone reſt may be taken without hurte. But otherwiſe it cauſeth the memory to fayle, and darkneth the vnderſtanding, and beſides the heauineſſe of the head, it bringeth dimneſſe of the eyes, eſpecially when men lie downe vpon a full ſtomack. And therewithall they haue this inconuenience, that immediately after their heauy, dead, and drouſie ſleepe is paſt, they

are

are disposed and desirous to vomite, and doe gape and yawn, and raskle with their armes abroad, that is to say, stretch forth their members euery way, hauing a concourse of vapors diffused throughout the whole body, by reason of a sickly griefe and a stiffnesse of a feuer or ague, which the old Latines do call *Helucus*: which signifieth sicke of yesterdayes drinking. Which worde betokeneth such as either after surfet or noone sleepe bee ready to vomit, and are faynt, feeble and acerased, and incontinently inclined to yawning & yexing. But olde men and they that are in their perfect, ripe and best age, may safely sleepe at noone, that is to say, when dinner is done, (so that there bee some little space of time betweene) may giue themselues to slumber a little, especiallie in summer time and hote weather: for then the intemperateneſſe of the ayre maketh men sleepy, at which time this ease may bee commodiously taken either sitting in a chayre or lying on a bed, the head being layd the higher and a little the more vpright on the pillow, for by such recreation with sleepe the spirits both naturall and vitall, from which the animall power that abideth in the brayne, receiueth nourishment, be refreshed and reuiued. But waking out of due season is both hurtfull to euery age, and especially very harmfull to olde age, as also hunger,

A disposition to vomite proceeding of surfet.

Sleepe at noone is conuenient for old men

Much waking drieth the body.

for both these bring dryenesse to the brayne, and besides frensie and doting folly proceeding thereof, these two inconueniences make the body drie, euill fauoured, and very leane. If therefore strength be impayred, or the spirits and powers wasted, and the vitall iuice being consumed, the body waxe leane, either with immoderate waking, or hunger, or working in the night out of due time, or by too much labour, or by intemperate carnall copulation, then must the strength bee recouered and refreshed with moyst meats and drinks, or potions that cause sleepe, as lettuce, spinach, orage in operation like vnto mallowes, bugloss, borage, the seedes of newe or fresh poppie, the flowers of water lilie, whereunto are added flowers of violets, pine apple kernels, sweete almonds, the kinde of nuttes which the Apothecaries commonly call *fistici*, the iuice of barley steeped or pressed, great raysins and small raysins called Corins, which haue no stones or kernels in them, Dates, Orenges or the rindes of lymons or citrons confected with sugar or hony. For with these the naturall and vital humor is refreshed, and the brain, which is the habitacle of the minde and vnderstanding, is as it were perfumed and imbrued with a dewlike moistning vapour, and watred with a sweet breathing vpward or sent, whereof commeth quiet sleepe without any trouble or

Things that cause sleepe which moysten the brayne.

or tumultuous disquietnesse. But if any man be by nature more inclined to sleepe, and not ardently bent vnto any laudable practises & enterprises, let him continually cleaue vnto exercise & labour, let him eschew al meats that be of cold and moist facultie, and vse those which hauing efficacie to heate, do drye vp superfluous humors, wherein the cause of sleepe doth consist: Of which qualitie are these, hyssope, rosemary, sage, organum, marioram, sauerie, red coleworts, ginger, pepper, nutmeg, cloues, and many other things which doe ease and comfort the brayn being stuffed with vapours and fumie humor, and doe stirre vp and quicken the minde darkned with grosse and thick vapours, and make it liuely, prompt and ready to conceiue honest cogitations.

How sleepy drowsines may and must be shaken off.

What good or hurt commeth of repletion and abstinence, and consequently of the belly too much laxatiue or of the contrary.

Chap. 27.

THe same moderation also must be vsed in other things which be either good or hurtful for the health: as fulnes & emptines, wherby the body is refreshed with meat and drink, or being filled full of humors is euacuated. But as the diet of studious and politique persons ought to be moderate & tēperate: so the same must

Moderatiō in meat must be vsed.

must not be ouer ſmall and ſparing, leſt the ſpirits be extenuated: and they muſt alſo diligently obſerue, that they be not more coſtiue, or more laxatiue then is requiſite. For both theſe aſwell the one as the other (if they exceede meaſure) be hurtfull to the health alike. For if the belly haue too great a fluxe, or be ouer looſe, it maketh the body drie and very leane, and to haue very little ſleepe, and to bringeth drineſſe into the brayne, and thereby impayreth the memorie. But if the belly be ouer dry and too much ſtinted and ſtopped, it obſcureth the memory, dazeleth the eyes, cauſeth vnquiet and troubleſome dreames, by meanes of groſſe and thicke humors which aſcend to the braine. The thinges which doe gently ſoften and laxe the belly, be theſe, to wit, Violets, Lettuce, Spinach, Orage which in their kinde and effect are like to Mallowes, which herb the Poet *Martial* teſtifieth to bee commended and committed vnto men of old time for that purpoſe,

Herbs that looſe the belly.

The Bayliffe of the Ferme his wife
brought Mallowes vnto me
To laxe, and diuers herbs for life
which garden riches be.

Put to theſe bugloſſe, borage, chenilee bete, blete, damask prunes, rayſins and corints, mulberies, figges. The thinges which miniſter ſoueraigne medicine for this effect, bee

theſe

theſe, namely, mercurie, fumitorie, ferne growing on trees called Polipodie, ſene, rubarbe, wilde or baſtard ſaffrō or as we call it Engliſh ſaffron; epithymne which is a weed that groweth winding about thyme, and hath a flower like thyme: It is vſed as a gentle purger of melancholie: caſſia, manna, which is a maner of dew congelated on trees and plants, and ſo is gathered in certaine countreys and reſerued as a gentle purger of choler: It is alſo called *Melaerium*. As for ſcamonie, the roote of the herbe *tripolium* commonly called Turbit, *Mezereon*, and ſuch like ſtrong purgatiue medicines, doe debilitate and ouerthrowe the ſtrength: and therefore are not to bee miniſtred but vnto them that bee of ſtrong nature and conſtitution, when as a ſhrewd knotte requireth a ſhrewd wedge. But if the belly be more looſe then is conuenient for the health, it may be ſtinted and ſtayed, with often vſing of red mynt, and with the confection or ſyrop therof tempered with honie, which is euery where to be had in the Apothecaries ſhoppes. Quinces likewiſe that haue tender moſineſſe, & any confection of them, do binde & corroborate the belly; likewiſe red roſes: To theſe may you adde medlers, before they come to their kindly moyſtnes, ſoftnes, and tendernes: in like maner heppes whoſe kernell within is full of ſtones, but they are of a ſweet and pleaſant

Things that binde the belly.

ſant taſte, and therewithall tarte and binding. *Rhus Ponticum*, which our countrey men call Ribes or Reſpes, which ſtirreth vp the appetite marueilouſly, and driueth away the abhorring and loathing, which a weak ſtomack hath when it is ready to vomite, and ſtrengthneth it with vertue retentiue, eſpeciallie in ſummer time, when as cholericke humor waſheth the intrayles much, and prouoketh fluxe, to which vſe and effect the iuice therof being tempered with ſugar, which *Auicenna* calleth Rob, is a ſingular medicine and ready remedy: for it ſtayeth the panch that is annoyed with too great a fluxe, it raiſeth vp the weakneſſe of the appetite, and ſtirreth vp a good deſire to eate, as doe alſo pomegranates, hauing within them red kernels full of corners, which bee in taſte ſomtime ſweete, ſomtime tarte.

What it is that *Auicenna* calleth Rob.

Studious and politique perſons muſt often times purge the pores, by which the excrements are euacuated.

Chap. 28.

The pores are ordained to purge the excrements.

GOD the Creator of mans body hath not without great cauſe and good conſideration, made ſo many paſſages and wayes for the purging out of humors and the clenſing forth of excrements, leſt in very deede man ſhoulde happen to bee ouerthrowen with the great abun-

bundance of them, and bee ſuffocated and
rangled with the vapours which proceede
rom them. So the head purgeth and exone-
ateth it ſelfe by the noſtrels, eares, and rouſe
f the mouth with ſpitting and ſneeſing: The
reaſt and lungs bringe out fleume by the
rtery of the voyce or windepipe with cough-
ing: The ſtomacke or ventricle draweth out
he pumpe or ſinke by vomite and bel-
chings: The bowels cleanſe themſelues by
he belly or panche, and ſhutting foorth ven-
oſitie at the backe doore, doe waſhe the
gutter cleane from fylth and dregges: The
reynes and bladder deriue and cary the v-
rine by the paſſages and conduits thereof:
And the ſuperficiall or outward parte of the
body dryueth out the ſoote-like vapours and
ſweat-breeding exhalations by the skin that is
full of pores, and hath a paſſage thorow it by
many little holes. Wherefore ſeeing that the
body cannot continue in ſound and perfect
health, vnleſſe all the partes thereof bee
well ordered and in good ſtate, and fulfill e-
uery one their function and office without
any annoyaunce or hurte: care and diligence
muſt bee employed herein ſpecially, that
no diſorder or diſtemperance growe vp in
the bodie, whereby the action or wor-
king of the inſtruments thereof might either
bee marred or made worſe. For the minde

vſeth

vseth the ministerie of these, and thereby bringeth to passe excellent enterprises. If some disease molest, if the head bee troubled with heauinesse, if fleume be grieuous, if the stone or strangurie or dropping of the vrine doe vexe, if dimnesse or bleareneſse corrupt the eyes, if the handes or feete bee afflicted with the gowte,

Horat. in Arte.

If any man with noysome scabbe
or iaundise troubled be,

mans minde can not speedily fulfill or execute any office, affayres or businesse appointed. For which cause those men may bee reputed wise, which seeke to haue regard of health, & to purge and clense the body and the partes thereof from all excrements. For so the mind or intellectiue power is more cleare, and made the more apt, able and conuenient for euery action. A great sorte of men neglecting all comely and due order, and hauing no respect of health, doe gape for riches, and are onely and wholly bent vnto the desire of getting and scraping of worldly goods together, whereas yet notwithstanding sound health is better then golde, and nothing more worthy to bee wished for then the tranquilitie and quietnesse of the minde. *Horace* confirmeth the same in these verses,

Health is better thē golde.

Horat. lib. 1 epistol. 12. Ad Iccium.

If belly and sides be well in health,
and feete doe feele no paine:

What

What greater good in royall wealth
can to a King remayne?
No house, no ferme, no heape of coyne
the owners body saues
From feuers, nor from cares the minde
which tosse like raging waues.

And to the ende he might bring euery man to a temperate and moderate vse of things, he addeth further,

The owner must be sound in health, *Horat. lib. 1*
if he minde well to vse *Epistol. 2.*
His substance and acquired wealth, *Ad Lollium*
and eke ounsaile not refuse.

To which wordes the wise Hebrue plainly and wholly agreeth thus, *Better it is to bee* *Eccles. 30.*
poore, being whole and strong, then to bee rich and not to haue health. Health and good liking is aboue all golde, and a sound bodie is better tha great riches. There is no riches better then *Wisd 4.*
health of bodie, nor any delight greater, thē the *Eccles. 30.*
gladnesse of the minde, and ioy of the heart.
Therefore felicitie must not bee measured by the abundant plenty of riches or prosperous successe of things, but by perfect health and vnreproueable soundnesse of body and mind. For in very deede that man both liueth and hath the fruition of health and welfare, which enioyeth the pleasure & commoditie of these things without any annoyance or inconuenience.

Holesome

Holesome precepts necessary and requisite as well for the minde as for the body.

Cap. 29.

THere bee three thinges accompted very holesome in the opinion and iudgement of all men, and therefore it is meet for euery man to obserue them, namely, *To feede without fulnesse, Not to refuse labour, To conserue the seed of nature.* To the which I haue opposed iump so many very vnholsome things, which do not only bring sicknes & diseases, but also do accelerate old age before the time, and destroy men with hasty death. *vz. To bee stuffed and stretched with surfet, To bee idle and slouthfull, To bee weakned with immoderate carnall concupiscence.* For not onely frugality, by expelling gluttony, cõstituteth a healthful body, Exercise, by shaking off idlenesse and sluggishnesse, maketh it nimble, quicke and liuely: but also if we may receiue documentes of the kinde and naturall property of horses,

Measure must be vsed in things conuenient for nature.

Virgil. lib. 3 Georg.

No diligence them stronger makes
and stomacke stout to haue,
Then from blinde loue to pull them backe
and lust which they doe craue.

Because indeede an intemperate and libidinous youth deliuereth vnto olde age a feeble and fruitlesse body. Therefore not onely

in

in youthfull yeares, but moſt chiefly in olde age, inordinate luſts muſt be reſtrayned, and the entrie into luxurie ſtopped, which as it is ſhamefull for youth: ſo, as *Cicero* ſaith, it is moſt filthy and vnſeemly for olde age. For as in warre and in the campe ſouldiers haue neede of ſtrength, haue neede of nimbleneſſe, haue neede of valiauntneſſe to ſuffer and indure labour and trauayle: euen ſo in loue and in accompliſhing the pleaſures thereof, ſtrength is requiſite to ſuſtaine the labours of the night, to ouercome and aboliſh the tediouſneſſe of matrimonie, to beare and abide the conditions of a malapert wife, of an imperious and ſtately dame. Wherefore neither warre nor loue is meete for olde men, becauſe either of them caryeth with it many troubles, griefes, and inconueniences, for the which olde age is ouer weake, and an vnequall match and vnmeete to indure them. The Poet Ouid hath expreſſed the ſame in elegant verſe,

Loue and luſt not decent for old age.

Ouid lib. 1. *Amo. Eleg.* 9.

All louers play the ſouldiers part,
and Cupid hath his compe:
O Atticus beleeue mee well,
all louers play this part.
A man that able is for warre,
his age is meete for luſt:
Old men for warres both vnfit are,
and loue forſake they muſt.

Loue is a kinde of warfare, then
ye which are weake departe:
Defend this ſtandard muſt thoſe men
which haue no fearfull heart.
The night, the colde, and iourneys long,
and labours full of payne,
All griefe endure thoſe ſouldiers ſtrong,
in ſweete camp to remayne.

Moreouer, who dooth not ſee howe vndecent a thing it is for an olde man growen our of fauour and faſhion and riuelled, to baſſe and kiſſe, and ſtriue to embrace like a young man? When as he is vnable to accompliſh the ſolace of marriage. So ſayd *Sophocles* well & truely, who being aged was asked, whether he vſed the pleaſures of the body: The Gods forbid, (quoth he) I haue fled far from thence verily & runne away gladly from that, euen as from a churliſh and furious maiſter.

A man muſt haue reſpect of his eſtimation and good name.

Chap. 30.

Regard is to be had of a mans fame, name and report.

ENdeuour by all meanes poſſible to bringe this to paſſe, that thy neighbours and all they which knowe thee, may conceiue a very good opinion of thee, and giue laudable teſtimonie to thy eſtimation and name: and finally, thinke very well of thee, and ſpeake of thee

thee to thy prayse and good credite. And bee not aſhamed to mark well, with what perſwaſion the countrey men are induced, and how they are affectioned in their minds towardes thee. For if a man neglect and care not what euery man thinketh or ſpeaketh of him, it is not onely, as *Cicero* ſayth, a token of an arrogant man, but alſo of one that is diſſolute. So we read, that Chriſt asked of his Apoſtles, what opinion the confuſed multitude conceiued of him, what reporte went of him, and finally what they perſwaded themſelues concerning the *Meſſias*, not led weth ambition, nor that he ſought glory, prayſe or renoMme, but that he might prooue and trie them, whether by hearing of ſo many healthful ſermons, and beholding of ſo many miracles, they did thinke of him more highly, reuerently and magnificently, then the common people: therefore he enquired and demaunded this of them, to the ende he might get out of them, & cauſe them to vtter a ſound profeſſion of the fayth, and might trie how much they had profited in heauēly doctrine, which hath no falſehood, no vanity, no deceit, no ſimulation, no guile, as the Phariſies malitiouſly ſurmiſed & falſly detracted: but is very expedient vnto ſaluation, pure and ſincere, being ſpoken and pronounced of the trueth it ſelfe, euen of the ſonne of God our Sauiour ſo long time looked

Cic. lib. 1. Offic.

Mat. 16.

Chriſt ſought not the praiſe of the people.

for. Which when *Peter*, by the inſpiration of the higeſt father, had in the name of all the Apoſtles ſingularly, playnely and openly profeſſed, and conſtantly pronounced *Ieſus* the authour of all ſaluation, and that mankinde by truſt & confidence in him obtayneth redemption, Chriſt commended the profeſſion of *Peter* giuen vnto him by the inſpiratiō of the holy ſpirite, and confirmeth it being grounded & ſtabliſhed vpon an vnmoueable foundation, that it ſhould be vnuincible & inexpugnable.

Profeſſion of fayth.

In euery action and in all thy wordes & deeds haue a care of comlynes, and remember what is moſt decent & ſeemely, for this doth the regard of honeſty require: Wherupō ariſeth that preatie prudēt prouerbe, The chiefeſt part of any art is to do that which is decēt, to wit, that which is fit for nature, cōuenient for the wit & natural inclinatiō, and meet for the maners & conditions. The readie, eaſie, ſpeedie, and ſhort way to the atteyning of perfect & permanent renowne, is to be ſuch an one, and behaue thee ſelfe ſo, as thou wouldeſt be accompted, wherof by the waye *Horace* giueth aduertiſement,

Regard is to bee had of comlines & decencie.

Howe and by what means glory is to bee ſought & attained.

Thou ſhalt liue well, if thou haue care
To be that ſame which thou doſt heare.

Horat. lib. 1. Epiſtol. 7.

that is to ſay, ſuch an one as thou art ſaid to be, and as thy neighbours, and countrimen teſtyfie of thee: Which if they thinke & accompt

thee

thee to be an honeſt, innocent and true meaning man, then indeede thou doeſt wel, ſo that thou doe not play the hypocrite and falſe diſſembler, nor deceiue them with a colour, ſhew add pretence of honeſty, as ſome players do in their counterfayt apparell, viſours and viſages, which at the firſt view appeare to bee of approoued honeſtie, when as indeede they are turne-coats, variable & inconſtant & naughtypacks,

For being trimmed outwardly
on face, they hide in heart
An olde and naughty crafty minde
a wilie foxes parte. *Perſ. Sat. 5.*

Remember that there be two ſingular vertues, by which young men are wont chiefly to be commended, namely faithfulnes and taciturnitie: to the which if ſhamfaſtnes be adioyned, being an amiable colour of young ſtriplings age, adorned with mixture of redde and white, being as it were therwith cõmendably decked: there is nothing ſurely can be added to the ornament & commendation of naturall comelynes and modeſty, more fauourable, or more gracious & acceptable. But whoſoeuer is deſtitute of this towardnes and lacketh theſe ornaments of youth, or hath loſt them, we cõmonly accompt him paſt help, paſt hope and grace, notable in vngraciouſnes, and exceeding impudent. Therefore is this ſaying true, The ſure reward of ſilence.

I count him quite loſt verily,
Who is paſt all ſhame vtterly.

For ſhamefaſtnes & baſhfulnes doth cõmend & adorne yong men more then can be expreſſed, ſo that thoſe yong ſtriplings vndoubtedly become honeſt, or ſhew concerning themſelues ſome hope of vertue or token of honeſtie, in whom there appeareth ſome ſigne and ſignification of ſhamefaſtneſſe, which apparantly ſheweth it ſelfe. So *Diogenes* when he beheld a certaine young man, and perceiued that he was aſhamed and did bluſh, ſayth to him, *My ſonne, be bolde, for ſuch is the colour of vertue, honeſtie, and modeſtie.* Likewiſe we reade in *Terence*, when *Mitio* conceiued a very good hope of his ſonne; *He bluſhed*, ſaith he, *therefore all is ſafe and well.* Moreouer, ſhame and confeſſion is a token and teſtification of Innocencie, if at any time it bee found and perceiued in them which haue not committed offences of purpoſed and wilfull malice. But contrarywiſe vnſhamefaſtneſſe and impudent obſtinacie, is an euident ſigne and argument of vngraciouſneſſe. For ſome young men that be very bolde, are not afrayd at all to looke ſtedfaſtly and faſten their eies euen vpon graue men, and to denie their fact, yea althoug it be manifeſtly prooued and can not be denied. But to the ende thou mayeſt without enuy purchaſe prayſe, and procure friend-

Shamefaſtnes cõmendeth young men.

A token of a good nature & diſpoſition.

Bold neſſe is naught.

friendſhip, Thou ſhalt accuſtome thy ſelfe, as the Comicall Poet ſayth, to ſuffer, endure, and beare with all ſortes of men patiently.

With whom thou keepeſt companie
A match thy ſelfe to yeeld thee,
Their ſtudies honeſt if they bee,
To practiſe doe not diſagree,
Againſt no man ſee thou bee,
Nor coumpt thy ſelfe better then hee.

Teren. Andr. Act. 1. Scen. 1.

For it is a token of a noble & gentle heart & deſt minde, to doe much, but to ſpeake little of himſelfe, after the example of *Iugurtha*, whome in this reſpect *Saluſt* commendeth, not as proud Thraſolike boaſters and bragging ſouldiers, which inſolently aduance theſelues, and tell euery man of their owne famous facts and excellent exployts, with braue boaſting and great oſtentation. Wherefore ſeeing that friuolous bragging and vaine boaſting is odious to euery man, let no man flatter himſelfe in the prayſe of his witte, learning, or wealth, nor ambitiouſly ſhew and ſet forth his owne giftes, but ſo moderate his doings, that he thinke and ſpeake of himſelfe humbly and modeſtlie, leſt, as S. *Paul* ſayth, he ſeeme to deſpiſe, diſdayne, and contemne other men. We haue admonition hereof by many men in their writings, and namely by *Horace* in theſe verſes,

Boaſting is odious.

Rom. 12.

Horat. lib. 1 Epiſtol. 18. Ad Lollium

Of no man ſearch at any time

the secrets for to know,
But keepe them close when either wine
or wrath wrest thee to show,
Thy studies thou shalt not commend,
Nor other mens shalt reprehend.

Reioyce not to scoffe at other mens miserie.

Let it neuer be in thy minde to reioyce at another mans calamitie, nor laugh at his misery, no not of thy foe or enemy, but rather be sory for it, euen as though thou were partaker of his griefe, & count his hap & condition worthy of compassion. For such is the course, chaunge and mutability of mans state, that many from high felicity, & very large & ample possession of great wealth are throwen down vnto pouerty, & brought into a miserable case, & somtime their hard hap is to haue a woful, sorrowful, and lamentable end. Other again from the very lowest degree and base parentage, and wretched bondage, are aduanced vnto riches, vnto honour, vnto dignitie, rule and dominion.

Eccle. 10.

Doe not that to another man, which thou wouldest not haue done to thy self. For Christ would haue all our actions, studies and meditations to be squared by this squire, and perfectly tried according to this rule, when as he

Matt. 7.

sayth, *All things what soeuer ye would that men should doe vnto you, euen so also doe ye to them:* that is, giue to euery man honour, reuerence, succour and other dueties of humanity, which euery man would haue exhibited to himselfe.

Be

Be not hasty, rash; or vnaduised in vttering thy wordes: Finally so gouerne thy selfe, that thy tongue runne not before thy minde, neither let words passe vnwisely through thy throat, which afterward had needs returne backe againe the same way to bee better tempered. For many with whome wee dwell and deale are slippery in fidelitie, and voyde of taciturnitie, which do not only cary all abroad those wordes which escape any mans mouth imprudently, but also with back-biting and craftie accusations and chalenges, doe empayre, hurt, stayne and violate the good name and fame of their neighbour. For this cause *Horace* instructeth euery man with holesome admonition and counsayle thus,

Too much hastines of speech runneth into reprehension.

That I may counsaile thee forthwith,
if counsailer thou needs,
What of each man thou sayst, and it
to whome thou sayst, take heede.
Flie busie man demaunding much,
for that's a babler sure,
No secrets broad wide eares of such
can keepe, but them out poure.
And words once past doe flie
Past calling backe to thee.

Horat. epist. 18. Ad Lollium lib. 1. Epist.

In which verses he giueth admonition to euery man, to speak of other men aduisedly, & moderately, not to blab out any thing rashly, which may at any time be his harme or hinderaunce,

Babling is hurtfull.

rance,& do him ſome dammage or detriment. Laſtly, he aduiſeth vs to obſerue and beware of priuie harkeners and ſecret ſerchers & ſpies what men ſay or do, which intrude themſelues into all companies, and ſubtilly ſmel out ſomthing, whereof they may bring complaint & accuſation before the chiefe Conſtables, Iuſtices and Iudges, ſo that no man may ſafely mutter, whiſper, or murmure concerning any matter, neither may any man in ſuch infelicitie and ſo great miſerie of our dayes, openly and playnlie profeſſe thoſe things that lie in his minde, and which reaſon induceth, although it be agreeable to the trueth and ſincere religion, euen for feare of promoters, talebearers, and accuſers, to whom alſo rewards, fees, and preferment is appoynted, that they may ſhew themſelues the more circumſpect & attentiue to ſee, heare, prie and eſpie in this their very ignominious and deteſtable buſineſſe of ſpying, marking and ſearching, inſomuch that men in authoritie, which vſe the miniſterie of theſe men, do hate & abhorre them euen for their office ſake. For ſome men are delighted to haue mens faults bewrayed, noted, and appeached: but yet they hate the craftſmen and doers thereof, although for the time the office which they ſo fulfill, pleaſeth them well. For they ſuſpect them as vntruſty, treacherous, and diſloyall fellowes. *Auguſtus Ceſar*

Beware of word-ſpiers and priuie harkeners.

Tale-bearers are odious to all men.

Cæsar declared the same plainely, in whose presence whē as *Rhymirales* King of the Thracians boasted too insolently of his owne merites: *I loue*, sayth he, *the treason*, *but I detest the Traytor*. So, as *Iulius Capitolinus* recordeth; tale-cariers were repressed and extinct of the Emperour *Antonius Pius*, to wit, that kind of men which by accusatiō was wont to get the fourth part of mens goods, which sorte of men are the more hated and abhorred both of the highest, and likewise of the lowest degrees of men, because in their sayings and doings they do exasperate and aggrauate all things, and make them more haynous then the trueth of the matter is. Wherefore *Marcus* the Philosopher being Emperour tooke good order, and vsed politike meanes for the craftie and malitious accusations of such tale-bearers, adiudging the note of infamie to false accusers and secret complayners. *Saturio* the Parasite as we read in *Plautus*, accompteth it an infamous and detestable thing to practise priuy accusing & carying of tales, and had rather that a man should feede his belly by playing the Parasite after the trade & maner of his aunce stors, then to play the accusation carier, and by such meanes to become rich, and to gape for the goods and life of other men. Although indeede such kinde of offices deserueth no great prayse among wise men,

The saying of Augustus concerning treason.

Marcus Emperour *Capitolinus*

In Persa.

A Parasite is not so ill as a tale-bearer.

men, which ſuffer not paraſites and flatterers to ſow prety fine eares to their heads, that is to ſay, to make them fooles, nor their minde and vnderſtanding to be taken away, and ſo to be deluded by their fayre ſweete plauſible wordes and pleaſaunt entiſements.

The appeaſing and pacifying of diſcord and diſſentions is prayſe worthy.

Chap. 31.

Contentions muſt be appeaſed

IF any hidden hatred, grudge and contention happen among any Citizens, neighbours or companions, it is the dutie of an honeſt man as much as he can to aſſwage & quiet the ſame, to put away & remoue the offences, hurt & diſpleaſures done, to bring the diſſentions to agreement, leſt they waxe more bitter and grieuous, to breake off debate and controuerſies, to mitigate diſcord, to renew concord, to procure peace betweene the contentious & diſagreeing perſons, and to offer and ſhew himſelfe a faithfull and diligent pacifier of mens alterations. Which dutie of humanitie our Sauiour placeth not in the leſt parte of bleſſednesſe, who adorneth and honoureth them that be deſirous & ſtudious louers hereof, with the glorious title of the ſonnes of God. From this & from many other vertues, wherwith charity, that is, a deſire to doe good to all men, is garniſhed,

Mat. 5.

A peace maker deſerueth praiſe.

niſhed, ſome troublous, ſeditious and tumultuous ſelowes are vtterly reuolted, who becauſe they hate & abhorr al maner of peace-making and reconciliation, do of a malitious, wicked, & peeuiſh purpoſe, ſow ſedition euerie where, & doe not remedie nor redreſſe grieuous rancor and cankered contention, but doe rather make the ſame more rough and rigorous, & as the prouerb is, *Doe put oyle to the flame, and when a thing is naught, make it worſe*, yea euen when Kings and Princes happen to be moued and prouoked, whoſe minde by nature being noble, ſtout and fierce, is more and more kindled and inflamed with the corrupt and malitious counſayle of theſe men. Surely there is nothing more deteſtable, or more to bee abhorred then theſe kinde of men, ſpecially when there is any buſineſſe in hande concerning Religion, from which all corrupt and peruerſe affections ought to bee vtterly ſecluded, leſt by any ſeueritie, rygor, auſteritie, and cruelty mens mindes happen rather to bee alienated and withdrawen from the zeale of godlyneſſe, then by lenitie, mildeneſſe, and clemencie to bee inuited, mooued and prouoked thereunto. For if it ſeeme good either to ſtabliſh the olde cuſtome, or by taking away errours which by little and little are crepte in, to renewe and redintegrate ſome thinge, and reduce

A kinges mind may be prouoked to wrath.

reduce religion vnto the firſt fountaine, all ſuch things ought to be done with iudgement, diſcretion and good aduiſement, vſing ſuch regarde, order and meanes, that no vprore ariſe, as of late yeares it chaunced in *France:* In which countrey mens mindes being drawen into diuers partes, ſome one way, ſome another, Religion was begonne to bee broached, ſpread abroade and ſet foorth with force and armes, the end of which matter was wofull & lamentable. A venemous back-biter is as hurtful alſo as a priuy accuſer, who with reproches, ignominie, ſlaunders, diffamations, and reproofes, worketh the ouerthrow of him that deſerueth it not, & with his poyſoned tongue defaceth and deſtroyeth him vtterly: which kinde of men *Horace* in theſe verſes both reproueth and teacheth vs to auoyd them,

Backbiting muſt be eſchewed.

Horat. lib. Ser. 1. Saty. 4

His abſent friend he which doth gnaw,
and not defend when other blame,
Mens laughter he that makes to flow,
and eke their talke to note the ſame,
He that cannot diſſemble well,
nor cloke thoſe things which he doth ſee,
He which cannot but ſecrets tell,
he vgly is abhorrd to bee:
O Romaine haue thou care,
Of ſuch for to beware.

Like to this is that ſame admonition of *Salomon: Put away from thee a froward mouth, and*

Prouer. 4.

let

let back-biting lippes be farre from thee, And a little after likewise he sayth: *Keepe no company with back-biters, for their destruction shall come sodainely*. The holy writers doe testifie and plainly shew in euery place, howe much this rage of detracting and madnesse of ill speaking hath been alwayes abhorred, hated and detested of al honest, wise, and godly men, and namely of S. *Augustine* himselfe, insomuch that he caused these verses to be set vp in his parlour, to obiect them against backbiters, and to stop their mouthes withall,

Prouer. 24.

Eccles. 10.
Exod. 22.
Psal. 70. 71. 101.
Ezech. 22.
Iam. 4.
Rom. 1.

Verses vsed of S. Augustine.

Whoso delighteth to diffame
those men which are not here,
Or bitter tongue which will not tame,
whose babling who can beare?
Or pleasaunt mates with quaffing much
and full cuppes weary make:
This board receiueth here none such,
let him this warning take.

For by this meanes hee alienated and segregated from his table and company, them that bee delighted with gluttony, or that loue to speake ill of men, or vse also at meate vnhonest, shamefull, and filthy communication.

Let

Let no man bee proud in prosperitie, nor discomforted in aduersitie, but rest and stay himselfe vpon the prouidence of God.

Chap. 32.

BEcause in mans life nothing is sure nor continueth long, neither doe all thinges runne alwayes in one state, continuing euer in one order, but by a certaine enterchaunge and turning of their course, sometime prosperitie & felicitie flattereth, sometime the case being altered, aduersitie pincheth and wringeth. Therefore the minde must be confirmed with such constancie, and stablished with such equabilitie, indifferencie and equall condition, that thou be not insolent in prosperitie, nor cast downe or ouer come with aduersitie, but which way soeuer mans state inclineth it selfe (as sometime it is wont in a light moment) thou alwayes strengthen, assure, and support thy selfe vpon the word of God and his prouidence, according to whose good pleasure wee know certainly that this world is ordered and & gouerned that al things are done & fulfilled after his wil, to the which al euents, chances, & successes, whether they be prosperous or contrarie, ought to be referred, not vnto the inconstācie & temerity of fortune. For, that be far frō vs, that men which are endewed with the vnderstanding

Stedfastnes and constācie is commendable.

The minde must bee strengthened and cōforted with the prouidēce of God

derstanding and knowledge of GOD, This worde (fortune) is to be abandoned and reiected of Christians.
should perswade themselues, that any thing is done by chaunce, happe, or fortune, when as indeed the chiefe cause of all things must be ascribed vnto God.

Curiositie must be eschewed.

CHAP. 33.

BE not a curious marker of other mens matters: but rather endeuour diligently to amend thine owne life, then to looke narrowly into an other mans, or to reprehend his conuersation. S. *Paul* the Apostle also doth diligently and earnestly giue euery man this precept, not to haue circumspect eyes abroad, and looke on other mens businesses, but to bee carefull, warie, and vigilant in his owne housholde affayres, and to take good heede, that nothing bee done amisse, which may worthylie bee reproued of forcyners. But as for the thinges, matters and businesses of other men, which appertaine not to vs, hee woulde not haue any man to haue great regarde thereof, or carefully to looke to the same, no not if any fault bee committed. For there bee some so farre wyde from the true profession of Christ, that they despise holesome counsayle, and hate them which labour to bringe them to a better

Marking of other mens matters is reprehended.

1. *Cor.* 5.

A similitude of Physitiens.

minde: euen like to ſome which being diſeaſed and full of byles and ſores in the fundament, doe contemne and neglect the healthfull and faythfull Phiſition, and had leuer cõtinue ſtil in filthie corrupt humors, then to receiue a ſingular and ſoueraigne remedy. Becauſe therefore it is not alwaies a wiſe mans parte to be buſie or to meddle in all buſineſſes, nor expedient to be curious in other mens matters, this prouerbiall ſentence may wel be obiected againſt ſuch buſi-bodies, as will haue an oare in euery boate, thus, *Hee procureth himſelfe much quietnes, which medleth not in other mens buſineſſe.* Hereupon S. *Paul* calleth backe and reduceth the Theſſalonians to their owne occupations and buſineſſes, and ſuffereth them not to bee curious in other mens matters. But it is wonderfull to conſider, how quick-witted many be in the buſineſſes of foreiners, how quick-ſighted in examining, ſearching, ſifting, ſpying, and marking other mens doings, when as in the meane time they neglect their owne, and let their whole mind and cogitation goe a pilgrimage and runne all abroad, but at home they are as dimme of ſight as Fayrees, hobgoblins, or night-ſprites, and blinder then Mooles?

Meddle not in other mens buſineſſes.

1. *Theſſ.* 4.

Quick eied abroad, blinde at home.

Perſ. Sat. 4.

No man attempteth to deſcend
into himſelfe, no man:
But on his backe, which go'th before,

the

the wallet ſpie we can.

Which ſorte of men as *Perſius*, ſo likewiſe alſo *Horace* doth check and ſharply reprehend in theſe verſes,

When thou with bleard and noynted eyes *Horat. Serm. 1. Satyr. 3.*
thine owne faultes doeſt foreſee:
To ſpie thy friends offence and vice,
ſo ſharpe why is thine eye,
An Ægle-like moſt quick of ſight,
or dragon Epidaure?
No more adoo, thine owne ſelfe ſift
and trie, if heretofore
Thy nature or ill cuſtome hath
ingraft ſome vice in thee:
For in ſuch fieldes as are neglect
growth Ferne that burnt muſt bee.

Seeing therefore that this vice of ſelfe-loue doth dimme & blinden mans vnderſtanding, and darken his minde ſo much, that many men fauour and flatter their owne vices: Chriſt our Sauiour doth ſharply inueigh againſt thoſe men which faſten their eyes vpon the life and maners of other men, rather than vpon theyr owne, and which curiouſly marke a mote or a ſtraw, that is to ſay, the ſmalleſt faults and of no value or importance, and doe aggranate them exceedingly, when in the meane while, they doe not marke, perceiue, nor conſider the beame, that is to ſay, their owne great and grieuous offences.

The blinde loue of a mans ſelfe is to be deteſted.

Mat 7. Luc. 6.

Moderation in apparell.

Chap. 34.

The moderate vse of things is to be respected

AS in the furnishing of feasts, frugalitie and temperaunce of fare must be regarded: so also in the apparell and attire of the body, the same moderation must bee had in such wise, that nothing bee referred vnto prodigalitie and vayne ostentation, but that all thinges tende vnto the necessitie of nature, and the vse, profite and commoditie of life: whervnto if comely trimnesse, and neate comelynesse, not too gay and exquisite galantnesse, bee added, I see no cause but that it is tollerable. But because woman-kinde doth chiefly desire and greatly delight to bee gayly and galantly attired and decently trimmed, therby to acquire beauty & the grace of beautifull fayrenesse, S. *Peter* the Apostle admonisheth matrons, not to bestow too much cost on fine rayment, nor to make themselues gay and braue to the eyes of the beholders, with frisled and broydered hayre, or gold, or pearls, or cheynes, or bracelets, but to please and delight their husbands, and to winne their fauour and beneuolence with modest maner of apparell, and sober attire and arraying, without gorgiousnes or curiositie, as in olde time those holy and honourable dames *Rachel, Sara, Rebecca* and

Vvomē are desirous of fine attire.

1. *Pet.* 3.

Gen. 16.

and *Susanna* vsed to doe. For truly I knowe many both in our time and in our foreelders dayes, which with wearing sumptuous and costly garments, yea and the same eftsoones renewed after sundry outlandish fashions, and consequently by fine and curious furniture of dayntie dishes, haue been brought to vtter beggery and extreame pouerty, and haue been also derided of those men which prouoked and helped them to waste their patrimonie, and which also by deceipt, craftinesse, sleight, guile and fraudulent subtilty had scraped, catched and gotten somthing from them, insomuch that they would not bestow one farthing to relieue and succour those men in their calamitie and miserie, whome they had brought euen to the hospital or almeshouse, & extreame penury. But forasmuch as we see euery where so many vnthrifts, ryotous persons, spenders and wasters of their owne substance, & greedy of other mens goods: no man ought to think it strange or marueilous, that we find in euery place so many mē in so great debt, not only of the vulgar & mean sort & cōmon people, but gentlemen also, yea Courtiers, Barons & noble mē of the realm, that ride roially with notable pomp like princes, which somtime defrauding wards & widowes, from whom they scrape all the money that can bee gotten, yet they pay no man any part of their debt, no not

Prodigality and ryot to beeschewed

How men come in debt.

whileſt they bee aliue, much leſſe doe they leaue order to pay it after their deceaſe, when in trueth they haue more then their life ſo gaged and ſo farre in daunger to their creditors, that immediately after they haue chaunged life, all their goods are put vnder the voyce of the Bedle or Cryer, and the creditors ſtriue who ſhould be firſt ſerued.

Let no man deſpiſe that eſtate, lot or condition, that is allotted and appoynted vnto him.

Chap. 35.

Let euery man be cõtent with his owne ſtate.

BE content with that ſtate and condition which hath happened vnto thee, in this courſe and ſtanding place of life, and ſtage of this worlde, and beare the ſame for the time moderately and patiently, yea what perſon or parte ſoeuer thou beare, in what place, or in what order and ſtate ſoeuer thou ſtand. S. *Paul* requireth the ſame of the Corinthians, bringing in his exhortation the example of a freemã and of a ſeruant, of the circumciſed and vncircumciſed, of maried and vnmaryed, and exhorteth euery one willingly and gladly to abide in his calling, and not for any ſtate of life to ſwarue or ſhrinke from the true religion of Chriſt, after thay haue once begonne to imbrace and profeſſe the ſame. For godlines,

1. *Cor.* 7. Let euery man abide in his calling.

as he teacheth *Timothie*, is plenteous & great gayne to a man that with his whole heart is content with that which is allotted vnto him. 1. *Tim.* 6.

But some there be, who because they are grieued with their condition, and weary of the state wherein they liue, doe wish to haue it chaunged, and to bee translated into another which may be more commodious and conuenient for them: Which thing if it cannot bee obtayned according to their minde and will, and as they desire, or that it be not altogether so expedient for them, there is no cause nor reason why they should macerate, afflict, vexe, disquiet or consume themselues with sorrow, but take all things mildely and quietly, and not resist, striue, grudge, or murmure against God the gouernor of all things, who by his singular prouidence ruleth and ordereth this worlde, and prouideth very well for the maintenance and welfare of men, not onely as *Cicero* sayth, for all vniuersally but also for euery one particularly. Which thing also *Dauid* in many places doth inculcate and oftentimes repeate, and specially when he sayth, *He fashioneth the hearts of men euery one, he vnderstandeth all their workes.* Wherfore euery man ought to bee perswaded and assured of this, that God is the gouernour of all thinges, and that euery thing is done according to his good pleasure, at his beck, and after his will, and finally

Inconstãcie is reproued.

God is the gouernour of all things

Psal. 33.

nally that he seeth, marketh and considereth of what condition, inclination and disposition euery man is, what he doth, what offence hee committeth, with what minde purpose and intent, with what affection, loue and zeale hee doth fauour and reuerence religion, what is expedient, necessiary, conuenient, behooueful and healthfull for euery man.

And therefore if at any time al things bee not answerable to our desires, and that we bee disappoynted of those things that we wish for, yet let euery man abide in his vocation which God hath appoynted vnto him, vntill the fauour and louing kindnes of our highest father doe determine otherwise concerning his estate. For he chaungeth the course, he turneth and altereth the order of humane things according to the rule, power and dominion of his will. He rayseth vp the abiect and despised from the base and lowest estate of beggers, and doth illustrate and make them famous & noble with dignitie, honour, and power. Hee bringeth downe the arrogant and hautie, and such as be puffed with pride, and throweth them out of the throne of their felicitie. Hee maketh the barren and fruitlesse women to be fruitful, and to be ioyful mothers of many children. Wherefore let euery man quietly and gently beare and indure his calling in hope & trust to obtaine and haue a better, and let him leane

4. King. 20.
Esai. 38
Iusu. 10.
Psal. 113.
Psal. 113.

leane wholly to God and rest onely in him, for vpō him chiefly & principally lieth the care of mās estate. To which effect that saying of *Esai* hath relation. *Thus saith the Lord God, euen the holy one of Israel, In silence and hope shalbe your strength and safetie.* By which wordes he driueth mistrust out of troublesome and vnquiet mindes, and exhorteth them quietly and assuredly to looke for the help, ayde, and succour of God. For it shall come to passe that in his good time, when he thinketh & knoweth best, they shall obtayne their desire, so that they do not distrust his promises: although sometime he defer his help, yet them that long and labor to come to him, he neuer disappointeth of their affectuous hope and patient expectation. The Poet *Horace*, who curiously espied & marked mens doings, when he perceiued that men are as it were tossed too and fro with such inconstancie in that maner, purpose, & trade of life which they haue once imbraced, & that there is no stedfastnes nor constancy in their minds, insomuch that euery man contemneth & disdayneth his owne estate, & desireth to change with another mans, the marchant, the souldier, the husband man, the lawyer: He demandeth thus,

Esai. 30.

A place of Esai expoūded.

Horat. lib. 1 Serm. Sat. 1

Mecœnas, how com'th it to passe,
that no man liu'th content
With such state, as his purpose was,
or fortune to him sent,

But

But rather doe those men commend,
Who diuers artes to prooue intend?

Which afterward he prosecuteth with an elegant prouerb by a Metaphore taken of heards of cattell,

Horat. lib. 1 Epist. 14.

The slow oxe would the saddle beare,
the horse doth wish the plough.

Whereby he noteth the naturall propertie of mans inclination to be yrke of his owne estate and condition, and desireth that it might bee chaunged with another mans, and counteth things vnprooued better then things prooued. In another place also hee giueth a reason of this inconstancie and lightnesse, whereby the mind wauereth, by an altercatiō that arose betwixt two, concerning the delight to dwell in the country and in the Citie. For the one praised the ciuilitie, vrbanitie, courtesie, and affayres of the Citie; the assembly, resorte, hant, & noise of the people: the other esteemed solitaryneſſe and husbandry, and the pleasauntnes of the woods to be better. For thus they dispute betweene themselues,

We are yrke of our selues.

Horat. epist. 14 Lib. 1. Epist. Ad Villicum suum.

Countrey life count I the best,
the Citie thou doest prayse:
His own estate he doth sure detest,
whom other mens doth please.
These fooles doo both of place complaine
not iustly: For the minde
Is to be blamed, which doth remayne

and

and ſhunnes not corrupt kinde.

Truely the Poet in my iudgement doth with good reaſon blame the mind & lay al the fault on the raſhneſſe and vnſtedfaſtneſſe thereof. For ſith that mans mind is led with affections, and not with reaſon, and is toſſed too and fro, euen as a ſhip with the rage and ſurges of the Sea: he is plucked and drawen euery momẽt into diuers purpoſes, and conceiueth many kindes of variable cogitations and intents, whereby it commeth to paſſe, that whatſoeuer kinde of life or purpoſe or trade of liuing he imbraceth, he doth not ſtedfaſtly perſeuere and continue in the ſame, but doth eftſoones caſt in his minde, deuiſe and purpoſe ſome other thing, which hee hopeth ſhall bee more commodious: When as in very deede the chaunge of his ſtate and condition cannot ſhake off nor remoue ſuch perturbatiõs & affections, nor take away cares becauſe it is euident, that theſe are not incident vnto the thinges, but dwell in the mindes of men. For if either euery mans ſolitarineſſe be chaunged into frequented company, or his pouerty bee tranſlated and altered into wealthy plenty and abundance of all thinges, yet for all that his minde ſhalbe neuer a whit the more quiet, becauſe he doth not lay away the troubleſom motions of the minde, that are not obedient to reaſon. Such men in ſome reſpect (as *Plutarch*

The mind is the cauſe of incõſtancie.

A ſimilitude of the raging Sea.

Plut. de trāq. animi. Basil de vita solitaria.

tarch and *Basil* testifie) haue like hap as they haue which committe themselues to sayle vpon the *Ocean* and huge sea, desiring to be conueyed and caried into some hauen, whereunto they direct their course. For they are afflicted as well in a great ship as in a small barke with loathsomnes of stomack, with giddines of the head, with vomiting, so, that their disposition and desire to vomite is not released or mitigated more in the one then in the other, because choler and fleume abounding in the body, doth accompany and goe with them in both places. So likewise in chaunging the purpose, trade and manner of life, no man obtayneth tranquilitie of minde, vnlesse hee vtterly abandon his affections, and rule all his dooinges with reason. To which end and effect that saying of *Seneca* agreeth very well. *Me think it is a speciall token of a quiet and moderate minde, when a man can bee constant and continue with himselfe. Wherefore, ô Lucilius, I am glad,* saith he, *that thou doest not runne here and there or wander abroad. For he that is euery where, is no where.* Therefore it auaileth not to go beyond sea, or to chaunge the Cities, or to seeke one while for this abiding place, an other while for that. If thou wilt shunne these things that so vrge and molest thee, thou must not bee in another place, but must bee another man, that is, order, stay, and quiet thy minde,

A similitude of thē that are tossed in the sea.

Sen. ad Lucil. Epist. 1.

caſt off corrupt and naughty affections, moderate all thy doings, delights and deſires with reaſon, aduiſement, counſaile, and wiſedome. For as he truely ſayth,

The ayre they chaunge but not their minde which runne beyond the ſeas.

But againſt ſuch tumultuous & troublous affections, which do ſo draw the mind into diuers deſires, & pluck it into ſo many variable purpoſes, that in a light moment it retireth from an enterpriſe determined and begonne, wee muſt conſtantly fight, and continually withſtand them with the worde of God, and the holeſome and healthfull doctrine thereof. For this ſworde of the ſpirite cauſeth the minde, which ſtrayeth here and there, and wandereth all abroad, to bee ſtable, firme and ſtedfaſt, and to be content with his owne lot, ſtate and condition, ſo that he neither forſake, contemne nor diſdaine the ſame, nor ambitiouſly & greedily couet and gape for another mans calling.

What ſtabliſheth the minde.

The ſocietie, company, and familiaritie of vnhoneſt and wicked perſons muſt be eſchewed.

Chap. 36.

FLie from the fellowſhip and ſodalitie of lewd and naughty perſons, euen as from the peſtilence. For manners and conditions, as *Seneca* ſaith plainly, are taken by the cõuerſation

Sen. lib. 3. de ira.

and

Keep company with them that be honeſt.

and company. And euen as infectious & contagious ſickneſſes are brought into the bodie, ſo vices by wordes enter into the hearte & contaminate the mind. So that the cleere & holeſom ayre is not ſo profitable for health, as it is for weak, feeble & wauering minds to be conuerſant & keepe company with vertuous, good, & honeſt men. The cruell, ſauage, fierce, & wilde beaſts are a documēt & example vnto vs, for they by mens frequēted & hanted cōpany do waxe meek & gētle, & become tame. And as it is the condition of honeſty and good behauiour to indue the louers and followers thereof with vertue, and to adorne them with honeſt and vncorrupt maners: ſo is it alſo the propertie of vngraciouſneſſe, vnthriftineſſe, and naughtineſſe, to depraue, pollute and coinquinate with vices them that bee delighted therewith. Therefore the Apoſtle S. *Paul*, leſt any man ſhould happen to be withdrawne frō the truth, from the hope of ſaluation, from the truſt to obtayne immortalitie, from integritie and honeſtie of conuerſation, hee ſtudiouſly & diligently admoniſheth the louers of godlineſſe, not to conceiue ſuch an opinion in their minde, to perſwade themſelues that no parte of man remayneth after death, but that this whole workmanſhip periſheth vtterly, and commeth to naught euen as brute and dumbe beaſts. Which error the vngodly and

1. *Cor.* 15.

ſuch

such as bee far from God, doe earnestly inculcate into the eares of vnwise and vncircumspect men, and with that pernitious heresie, sect and opinion, doe turne away their wauering and inconstant mindes from holesome doctrine, from a thing certain and sure, wherof there should or can be no doubt. For this cause the Apostle by al means possible withdraweth Christians from the conuersation of those mẽ, which by their fradulent and deceiptfull doctrine seeke to intrappe and intangle in an error imprudent and heedlesse men. For with *Menander* his little sixe foote verse thus hee doth illustrate his exhortation: *Euill communication corrupteth good conuersation.*

Wicked & lewd persons to be auoyded.

The tongue must be restrayned not onely from filthy talke, but also from idle wordes.

Chap. 37.

VVHen as wee heare that our Sauiour Christ Iesus reprehendeth and reprooueth ydle wordes, that is to say, vnfruitful, vnprofitable, superfluous, friuolous, vainly pratled and foolishly babled words, and such as are vttered without any profite either of the hearer or of the speaker, so that he shall giue and render accompt of them in the day of iudgement: how much more, as S. *Paul* saith, ought we to detest filthy and scoffing talke, vncomly iesting,

Mat. 12.

Ephes. 5.

ieſting, vnhoneſt mirth, vndecent and vnſeemly vrbanitie or pleaſantneſſe of ſpeech, which doe greatly hurt the integritie of behauiour.

Scoffing talke is to be eſchewed

finally biting taunts, nipping quippes, bitter floutes and mockes, which becauſe they leaue in the minde a grieuous remembraunce thereof, and fixe a ſharpe impreſſion therein, like waſpes which flying away faſten their ſtings, and miniſter nouriſhment and occaſion of hatred both open and couert, inſomuch that at length by heaping vp words redounding fro one to another, & interlacing their debate with figuratiue and crooked taunts, caſt like dartes one at another too and fro, the matter commeth to a bloody fight, & by the inſtigation of ſom perſons ſtirreth vp bitter hatred & rancor, and vnappeaſable wrath & indignation, which being conceiued deeply in the minde and impreſſed obſtinately in the heart, are rubbed vp and exaſperate againe euen then moſt of all, when as they ſeemed to haue been blotted and raſed out, extinct, and vtterly forgotten. Moreouer, diſcord, diſſention, and the furious rage of curſed ſpeaking and brauling do diſpleaſe the Apoſtle S. *Paul* exceedingly, and therefore hee giueth warning to the Galathians to abſtayne from thoſe foule, cancred and horrible affections, and not to ſuffer any bitter, ſpiteful, and venemous biting contumelies, nor any reprochfull wordes or delight in back-

Backbiting taunts and quips to be eſchewed. *Gal 5.*

biting

biting to grow to malice & rancor amongst thē: lest when one biteth, quippeth, taunteth, reprocheth, angreth and vexeth another, one doe consume and rent another in pieces like wilde beasts. The very same admonition giueth he also to the Corinthians, whom hee louingly inuiteth and induceth vnto mutual concord by the name of our God and Lord Iesus Christ, and exhorteth them not to disagree amōg themselues with hatred and malice, but to haue concord & to agree together, & to be of one mind and one meaning. S. *Paul* taketh this example of Christ, who so oft & so many waies doth inculcate into the minds of his disciples mutual loue & charitie, which only is the bond of perfection, and the onely lawe and summe of many lawes. For there is no need of the spurs and stimulations of lawes, when beneuolence is readily, willingly and gladly shewed, and entire & ardent charity towards his neigbour, euē such as spareth neither himselfe nor his substāce to do his neighbour good. But because lamentable tragedies & grieuous tumults do cōmonly rise of the incontinencie & vnrulines of the toung, specially whē one doth as it were spit & spew out the poison of his bitter gall: therfore S. *Paul* with holsom admonitiō instructeth the Colossians, & by the way sheweth thē, what moderation must be vsed in words, *Let your speech with al grace be wel sauored, &*

1. *Cor.* 1. Grudges & priuie hatred tō be eschewed. *Iohn.* 15. *Colos.* 3. *Ephes.* 4. *Colos.* 4.

decently powdered with ſalt, that ye may marke and know how ye ought to anſwere euery man, that is to ſay, Let not your talke runne too much at large, or out of meaſure in mirth or ieſting, leſt it turne to wantonnes; neither let it be ſeuere, ſharpe, eagre, or full of bitternes, leſt it offend, driue away or alienate the hearers. *Let all your communication taſt of the grace, comlineſſe and delectablenes of humanity, and bee ſeaſoned with the ſalt of wiſdome.* For this cauſe alſo hee requireth meekneſſe, mildneſſe, gentleneſſe, and lenitie in Biſhops and miniſters of the Church, neither doth hee permit that ſubiects be rebuked rigorouſly or handled too ſharpely. Now therfore becauſe S. *Paul* in euery action of life, in words and deeds exacteth, confirmeth and meaſureth euery thing according to the perfect rule of comelines & honeſty, and for that the intemperancy of the tongue, beſides backbiting, curſed & euil ſpeaking, beſides priuie, craftie and falſe accuſation, and open reprochfull and rebukefull railing, which are the enormities thereof, doth alſo infect and ſtaine ſyncere and pure mindes with diſhoneſty of talke and filthynes of words: therefore, I ſay, he laboureth to extirpate and pluck theſe vices alſo out of mens hearts. So when he frameth and faſhioneth the tongue, and informeth the mind of the *Epheſians*, he ſaith, *Let no filthy or vicious cõmunication proceed out of your mouth, but ſuch*

The tongue muſt be bridled.

An holſom exhortation of S. Paul. 1. *Tim.* 3.

Tit. 1.

S. Paul would haue vs to obſerue comelines in all things.

Epheſ. 4.

as is good vnto edification, as oft as need is, that it may giue grace vnto the hearers, that is to say, that it may instruct the hearers, that it may bring and minister some fruit & profite vnto them. And forasmuch as all vices are tyed and linked together, & one springeth vp & groweth of another, to the end that no maner euill should rest or remain in mẽs harts, he saith, *Let all bitternes, swelling, wrath, hatred, roaring, cursed speaking, be put away frõ you with al maliciousnes. Be ye courteous one to another, mercifull, forgiuing one another, euen as GOD for Christ his sake hath forgiuen you.* The same admonition also doth he inculcate to the Romans at large, teaching them these precepts, namely: *That loue must be vnfayned, That they must hate that which is euil, That by brotherly charity they must be ready and prone to loue one another, That in giuing honour they go one before another,* that is, one to excell an other in ministring, helpe and succour: & accomplishing the dutie of louing kindnes, *To applie themselues to the time, To support and exhilarate themselues with hope, To speake well of those which persecute them, not to curse or banne them, To be like affectioned and of like minde one towards another, Not to think arrogantly of themselues, Not to requite euill for euill, To giue place vnto wrath, Not to reuenge themselues, With benefites louingly, heartily & franckly bestowed, to ouerwhelme and lade the enemie*

One vice springeth and groweth of another.

Beneuolẽce of one towards another is to be maintained

Rom. 12.

2. *Cor.* 8.
Heb. 12.

nemie, and inflame him thereby to shew like loue againe. For indeede this is to burne the aduersary, and to heape coles of fire vpon his head. Wherefore amongst other documents, which he reciteth at large, hee reckoneth and compteth it to be meete and decent, that euery man exercise all the dueties of humanitie towards all men, and be ready to benefite euery one. For, as *Cicero* sayth, affabilitie and courtesie of speech winneth one man to another, and courteous gentlenes, and the indeuour to deserue well of men getteth sure, permanent and long continuing friendship. And if mutuall loue be thus nourished and by this meanes stablished among the heathen, how much more ought the same to be entire, vnfained, stedfast, and ardent in them which are vnited and knit together in the league, aliãce, & couenãt of Christ?

Deut. 32.

Prouer. 25.

Cic. lib. 1. *Offic.*

In the dueties of humanitie let Christians labour to excel one anther.

In words and euery action of life, falshood and fayning, couered deceit and dissembling is detestable.

Chap. 38.

LEarne to vtter and speak the truth alwaies. For to lie, to speak doubtfully, intricately, confusedly, stammeringly, faynedly, and to turne back & shrink from the truth, is a seruile guise and not decent nor comely for a freeman or one well brought vp in honest and good discipline. Therefore the Apostle S. *Paule* grauely

grauely & ſeuerely giueth this excellēt exhortation, *What ſoeuer things are true, what ſoeuer things are comly & honeſt, what ſoeuer things are iuſt & agreeable vnto equity, what ſoeuer things are pure & ſyncere, what ſoeuer things are cōuenient to maintain concord, what ſoeuer things are of good and honeſt report*, that is, do win commendable fame and eſtimation, *if there be any vertue, and if there be any prayſe*, that is to ſay, if there be any thing ioined with vertue & praiſe worthie: *haue thoſe ſame thinges in your minds*, that is, let thoſe things be your only delight, imprint and keepe ſurely thoſe thinges continually in your hearts, let thoſe thinges bee alwayes fixed before your eyes, let thoſe things be deeply faſtned & grounded in your minds, and endeuour with all your power to attaine thoſe things and to expreſſe them in your life and conuerſation: *And the God of peace ſhalbe with you*. For truly as the ſame Apoſtle ſaith, *All things are an help for good vnto thē that loue God*, that is to ſay, haue happy & proſperous ſucces. *Philip. 4.* An holſom exhortatiō of S. Paul. *Rom. 8.*

The fond & blind loue of a mans ſelf, & vaine perſwaſion of learning, muſt be abandoned.

Chap. 39.

The perſwaſion of being learned is to be aboliſhed out of the mind

Conſidering that the opinió of learning cōceiued ſooner thē it ought to be, doth not a little harm to ſtudies, and hindreth the progres therof: this thing oughtſt thou to beware

of principally, that neither in the ſtudies of learning nor in any other arte which thou intendeſt perfectly to learne, thou ſuffer ſuch perſwaſion to enter into thy minde, to thinke that thou haſt attayned to thoſe things, from which thou art far off,& wherof thou haſt neither knowledge,proofe,nor experience, inaſmuch as thou haſt not thorowly ſearched nor ſought out the ſame.For there be many louers of thēſelues, which ſtand highly in their owne conceit, which reioyce and glory, and flatter themſelues concerning their owne learning,& think they lack no part of the perfectiō either of learning or of godlines,& that they are com to the mark, whē as indeed they are ſcarſely in the halfe or midway: And this is the cauſe, that ſo many excellēt wits ordained & appoynted vnto famous & moſt worthy exploytes, do neuer come to the top of perfection. Which whē *Fabius* did well perceiue,he required this principally of the profeſſors of ſciences, that either they be learned indeede,or elſe acknowledge themſelues not to be ſo. For there is nothing worſe then for men to preſume vpon a falſe perſwaſion of learning,when they haue proceeded but a little further then the firſt principles thereof. For ſuch doe not onely diſdaine to giue place to them that are able to teach & skilful to inſtruct, but alſo with great pride & preſumptuouſnes,do boldly impart their ignoraunce

Fab lib. 1. cap.2.

raunce and inculcate their vnskilfulnes vnto others, chaleᵹing vnto themselues such ability, with which this kinde of men is puffed vp in arrogancie. Theᵹe be some also in these dayes which do impudently presume to the office of preaching, when as in deede they be not exercised nor trayned in this holy colluctation or wrastling, nor furnished with efficacie of vtteraunce, nor indued with knowledge of things, nor adorned with the vnderstanding of the sacred scriptures. Whereby it commeth to passe that the desirous & hungry hearers are not refreshed with any foode of holesome doctrine, nor conceiue any comfort of the word of God, nor any nourishment of the soule, but receiue into their mindes onely meere trifles and olde wiues superstitiõs. Amongst these men of this order I may rightly reckon those, which being neither stablished with good aduisement and consideration, nor confirmed with experience, do take vpon them the difficult and laborious enterprise of curing, healing, & doing the part of a Phisition, and do practise the arte of Phisick, to the great dammage & detriment of people, and the ieopardy and losse of their health. Seeing therefore such vaine persuasion of learning with the glorious and proud boasting therof, doth so much indammage & hinder fruitfull wits: studious men which doe affectate & greatly desire sound, sure, & perfect

Vnskilfull Schoolmasters.

Vnlearned preachers.

Vnskilfull Phisitions.

The opiniõ of learning and knowledge to be abolished.

learning, must endeuour by all means possible, vsing al means, helps, and further ãces of their studies, to attain soone & speedily vnto principall perfection, abolishing & reiecting al opinió of learning already acquired, so that if they haue profited & proceeded to some purpose, yet not to leaue off or recoyle frõ so good an enterprise, but still to goe forward, vntill they haue attained to the mark, & haue run out their prefixed race, & win the garlãd, prise & praise, or obtaine the next place therunto. Let neuer that foolish opinion so pernitious vnto noble wits be cõceiued in thy mind or rest in thy hart, to think that thou hast fulfilled & fully accomplished the industry & labor of learning, when as yet thou art but at the threshold, & staiest in the first entry & porch of learning, nor to imagine that thou hast attained to those things, wherunto thou hast not reached by far, but art a great way frõ thẽ. For such persuasion worketh this in mẽs minds, that they loiter long before they come to the mark, & becom slack & negligẽt in al their doings, & go not forward, euẽ like to slothful & sluggish felowes which whẽ they run in a race, do not lustily & speedily make hast to win the prise and reward of victorie, but eftsoones stay and stand still a while looking back, & suffer the garland to be intercepted from them, to their great shame & reproch: Herein we ought to follow the example of S. *Paul*, who in the function of his Apo-

fleſhip, & percelebrating & publiſhing of the doctrine of the Goſpel, wherein the ſaluation of all men doth conſiſt, he confeſſeth indeede freely, that he hath not gotte that which he labored to attain vnto, but without any delay or ſtay, he manfully performeth and finiſheth his courſe, & with al his endeuour, labor & power he preaſeth according to the mark appointed, to the reward of the high calling, that is, to the beatitude & felicitie which is ordained of God for euery man by Chriſt, ſo that he forgetteth all thoſe things which were caſt behinde him, and which he ſeemeth alreadie to haue fulfilled and finiſhed, neither doth he call them into remembrance at all: but couragiouſly, chearefully, gladly, and with his whole force and might, applieth and employeth himſelfe vnto thoſe things which are before, and remaine yet to be accompliſhed, reiecting and not regarding all thoſe things, which might hinder him haſtening to the prefixed marke and reward of immortalitie. Hereunto belongeth that ſermon of Chriſt, *No man that putteth his hand to the plough, and looketh backe, is apt for the kingdome of God.* By which ſimilitude deriued of the induſtrie of plowing and tilling the ground, he admoniſheth his faithfull followers, that in the buſineſſe and worke of ſaluation looke what euery man hath attempted and once taken in hand, he muſt perſiſt

Phil. 3. A place of S. Paule explanated.

Luk. 9. The holeſome and healthfull ſermon of Chriſt.

fiſt and go forward in the ſame, vntill he haue atchieued to perfection and conſummation thereof, and not turne aſide his minde vnto tranſitorie and momentanie things, or retyre from his enterpriſe, or be drawne ſome other way from his purpoſe: but to accompliſh and finiſh that thing which he hath well begonne. For ſlackneſſe, procraſtination, or delay in an holeſome & earneſt matter, and vnluſtie and ſlowe going forward in a good buſineſſe begon, is not a little hurtful. Saint *Paule* alſo wil-
1. *Cor.* 9. leth that a man, which is prepared and made readie for ſuch a iourney, ſhould not haue his courſe hindered, or his way ſtopped by any meanes, taking an example of them which in
A ſimilitude of champions. a publique and common game of wraſtling, combat, or conflict, or bickering in the ſight of the people, doe feruently couet and ſtriue to get the reward, wherein euery one of them
Virg. lib. 5. Aeneid. is readie to doe and ſuffer all that he can, and to aduenture his life for the acquiring of commendation, ſo that he may winne the priſe and praiſe, and the exaltation and reioyſing of the people. *Horace* being indeede an heathen Poet, but yet a very good nurturer and informer of maners, when he conſidered how great dãmage and detriment men ſuſtaine by ſlack-
Horat. lib. 1 Epiſtol. 2. Ad Lollium. ing, loytering, and lingering their buſineſſes, he taketh an example of an ignominious and ſhamefull act, and applieth the ſame to exhort men

men to healthfull, fruitfull and profitable things,

To kill men theeues arise by night,
and doest thou not awake
To keepe thy selfe in health? But yet
if warning thou forsake
While thou art sound, yet haue thou care
when dropsie makes thee swell.
Why things to eyes which noyfull are
doest thou so soone repell,
If thou a yeare deferre good time,
of curing well thy mind?
Thing well begon I count halfe done,
this prouerbe true I find.

An example of night robbers.

Ouid expresseth the same sentence and meaning thereof.

Ouid. lib. 2. de Rem. amoris.

Thou suffrest fire and surgeons toole,
thy health to get againe,
Thy thirstie mouth thou wilt not coole,
of dryth thou bear'st the paine.
Wilt thou not then those things endure,
that sound thy mind may saue?
But this part is more worth, and sure
more cost it ought to haue.

Christ our Sauiour vseth the same argument, and therewith whetteth and quickneth our industrie, and pricketh forward and prouoketh euery man to watch, by producing a parable of the euill, vniust, and vnfaithfull stewards, bayliffes, ouerseers and rulers of the houshold,

Mat. 24.

Luc. 12.

houſhold, of theeues and houſebreakers in the night. For as they are very diligent in the acquiring of their commodities, and ſeeke any occaſion to ſcrape ſomething together, to ſteale ſomething away priuilie, and robbe other men of their goods: ſo is it meet, behoueable and expedient that euery man be carefull of his ſaluation, and let no commoditie paſſe, nor oportunitie ſlip, whereby and wherein he may in due time and conuenient ſeaſon, prouide and get thoſe things which are neceſſarie for his ſaluation, and ſhall be profitable and good for his ſoule and mind.

A man muſt haue choyſe and difference of familiars and friends.

Chap. 40.

Haue a certaine choiſe of friends.

A prouerbe taken of daunces.

DO not vnaduiſedly admit & receiue euery man into familiaritie without any choyſe and difference, but thoſe only whoſe vertue is well knowne, and honeſtie of life well approued. A good precept hereof is that prouerbe, *viz. Lay not thine hand vpon euery man*, deriuing a ſimilitude of daunces & the faſhion & maner of dauncings. For young men when they goe to daunce, doe not reach forth their hands to euery mate, but they vſe a certaine diſcretion and kind of choſing either of the vulgar,

vulgar, common and meaner ſort, or of Senatours daughters which be of honorable eſtate and noble degree: which thing alſo muſt principally be obſerued in the ſocietie of life, getting of amitie, and contracting of friendſhip. For there be ſome, which becauſe they want experience in humane eſtate, cannot diſcerne pure or vncorrupt friends from ſuch as be feigned, coloured, & counterfeit: but without any difference, doe admit into their faithfull and truſtie familiaritie thoſe whom they haue neither wel knowne nor tried, euen ſuch as afterwards they finde to be ſycophants, talecariers, and craftie deceiuers. Wherefore as it becommeth thee to ſhew thy ſelfe faithfull & truſtie toward all men: ſo to truſt no man imprudently and raſhly, vnles, as the common ſaying is, thou haue eaten a buſhell of ſalt with him, that is, vnles thou haue had long acquaintance and conuerſation with him, and haue well knowne and throughly tried his behauiour and diſpoſition. Whereunto belongeth that ſaying of the wiſe Hebrew. *Commit not thy counſaile to a ſtranger, for thou knoweſt not what may come thereof:* that is, what monſter, what wonderfull and merueilous thing he keepeth in his boſome. Open not thy minde to euery man, leſt peraduenture he be vnthankful vnto thee, and ſo deceiue thee, and afterward bring reproach vpō thee. For the lightneſſe, diſloyaltie, and

Euery man is not to be truſted.

Eccleſ. 8.

Friendſhip ought to be immortall.

and inconſtancie of men is the cauſe, that the leagues of amitie doe not laſt nor continue long, and for this cauſe many are minded ſo to vſe their friends, as if in time to come they ſhould become their foes: And againe, ſo to practiſe malice and hatred againſt their enemies and foes, as though in conuenient time their enmitie ſhould be aboliſhed and put away, and they receiued againe into fauour and faithfull ſocietie of life. So the Poet *Martial* maketh men afraid to tye themſelues very ſtrictly in the bond of familiaritie,

Mar. lib. 12

If thou deſire ſome bitter griefes to ſhun,
And heauie bytings of the heart auoyd:
With none too farre in friendſhip ſee thou run:
Leſſe ſhalt thou ioy, with ſorowe leſſe annoyd.

Let enmity be mortall.

Notwithſtanding the ſentence and opinion of thoſe men is not diſſonant from reaſon, nor repugnant to humane nature, which thinke that malice, hatred and enmitie ought to be mortall, but friendſhip and amitie, which conſiſteth of a certaine faithfull ſocietie and truſtie participation of mens minds, and the conſent and agreement of their wils and purpoſes, ought to be perpetuall and euerlaſting. For they which raſhly let the bondes of amity & friendſhip be diſſolued, cannot eſcape the crime of lightnes and inconſtancie. Therfore *Cicero* thinketh it beſt, that ſuch friendſhip as a man liketh not, be ripped a ſunder by little

Cic. Lib. offic. 2.

and

and little leiſurely, and not cut off violently.

Doe not raſhly offer thy ſelfe to be ſurety for any man.

Chap. 41.

In ſuretieſhip is danger and dammage.

BEware that thou doe not haſtilie and vnaduiſedly offer thy ſelfe to bee ſurety for euery man. Becauſe immediatly after ſuretyſhip followeth harme and loſſe euen at hand. For he that vndertaketh, promiſeth, and gageth his credit for another man, putteth himſelfe in daunger: Becauſe if the other man fayle, the ſurety abideth the puniſhment and ſmarte thereof, and muſt pay and performe that which he hath promiſed for another. For this cauſe *Salomon* hauing great experience of humane affayres, doth put his ſonne in feare of readineſſe and alacritie vnto ſuretiſhip, *My ſonne*, ſayth he, *if thou bee ſurety for thy neighbour, and haſt faſtned thy hand with a ſtraunger, thou art ſnared, bound and intangled with the wordes of thy lips, & taken with thine own ſpeech: Wherfore make ſpeed poſſible to be diſcharged & deliuered out of the hand of thy neighbour.* But yet this precept ought not to be obſerued with too much hardnes of heart, becauſe oftentimes in very vrgent cauſes we ought to pleaſure our friends, and to gratifie them to whom we are bound by the lawes of nature, and to lay

Prouer. 6.

Salomon putteth mē in feare of ſuretiſhip.

lay downe our credite and wealth, yea and ſometime our life alſo for them, yet for all that ſo, that none of them in his cauſe decline or ſwarue from right and equitie, nor commit any thing that is contrarie to honeſtie, as the prouerbe teacheth vs, which is, Thou muſt do as thy friends deſire thee, but euen to the altars, that is to ſay, thou muſt not paſſe nor tranſgreſſe the lawes of religion: for it is not lawfull for a man to doe his friend a good turne, or followe his fantaſie, with the hurt of conſcience or loſſe of pietie.

How farre friendſhip is to be ſhewed.

Flatterers muſt be eſchewed.

Chap. 42.

FOraſmuch as flatterie and the cunning, or rather craftineſſe of adulation doth eaſilie deceiue a ſimple & plaine meaning man with a certaine pleaſant allurement of words, compoſed very ſubtilly and artificially: I would aduertiſe thee not to giue eare to a flatterer, nor ſuffer thy ſelfe to be beſmeared and pleaſantly delighted with his fayre ſpeaches and delectable entiſements. And by theſe markes thou maieſt diſcerne a ſincere and faithfull friend from a naughtie and feigned flatterer. For the one freely and grauely admoniſheth him of his dutie, whoſe good and godly eſtate he deſireth to continue, which *Salomon* accompteth

A flatterer is pernicious.

The difference of a friend and a flatterer.

compteth to be the chiefest part of friendship: The other flattereth and fauneth craftily and subtilly, commendeth euery thing, reioyseth at the errors and faults of the hearer, and altogether delighteth his hearing, & frameth and applieth the flattering and faire pleasantnesse of his words, not onely agreeable to his will, but also euen according to his becke and countenance. *Gnatho* who first instituted parasiticall discipline, as wee reade in *Terence*, doth expresie and describe this sort of men so plainlie, as if it were in a liuely picture, and sheweth in these verses how he is wont to binde and winne mens hearts vnto him: *Esa.* 30.

There is a kind of men, which would
be counted chiefe of all, *Terent. in Eunuch. Act. 2. Scæ. 2*
And are not so: their humour I
and fantasie doe feede,
Yet not that they may laugh at me
too farre in folly fall:
But of my selfe I doe them please, The condition of a flatterer.
with praise I doe them leade,
Their wits I doe extoll so hye,
commending all they say,
Which if againe they doe denie,
that also I commend:
If he say no, then I say no,
if yea, then say I yea:

Thus haue I fram'd my ſelfe to doe,
this is my ſcope and end,
In euery thing to follow men,
and to their mind agree,
To flatter them: for now a daies
this gaine is great I ſee.

Wherefore ſeeing that fayre flattering ſpeach is deteſtable and odious to all men: although thy ſubſtance be ſlender & thy goods ſmall, yet neuer ſhewe thy ſelfe a paraſite, a ſmelfeaſt, a diſciple or follower of *Gnatho*: neuer goe about to flatter any man by vpholding or ſoothing his tale. Such tickling of mens eares getteth fauour indeede of ſome men, but that fauour vaniſheth away ſoone and continueth not long. Great gayne and aduantage ſometime is gotten thereby, but it is infamous and ignominious, and coupled with ſhame and reproach; and in the end hurtfull to the craftſman and author thereof, when the deceit and coloured craft thereof is detected: ſo that no honeſt gentleman, and liberally brought vp, can abide to haue this note of infamie and reproach imputed vnto him. There be alſo certaine old craftie knaues and chaungeable fellowes in their words & deeds, next couſins to flatterers, which by wylie ſubtiltie and craftineſſe are marueilous cunning in deceitfull arguments and fraudulent falla-

The vnſure friendſhip that flatterers get.

An old, craftie and naughtie craft.

cies

cies to circumuent and deceiue ſimple and plaine meaning men, and they gape for their goods and wiues, euen like vnto *Hyæna*, which is a kind of wild beaſt that counterfaiteth the voice of men, and ſo entiſeth them out of their houſes, and deſtroyeth them, and like vnto *Crocodiles*, being fayre ſpeakers to the outwarde apparance and at the firſt ſight, but they are ſuch as afterwards do endammage a man, and craftily attempt and worke his vtter deſtruction. Some there bee of this ſort who indeede are ſubtile and craftie, but they are marueilous officious, ſeruiceable and diligent, and readie at euery becke vnto all obedience and obeyſance, which for that purpoſe and intent doe inſinuate themſelues and creepe into the familiaritie, friendſhip and ſocietie of ſome men, to the end they may ſcrape, catch, ſteale and pilfer ſome thing from them. For theſe fellowes ſeeking and getting opportunitie by all meanes poſſible, haue eyes and hands readie bent, and diligent to gather by ſtealth, packe and conueigh away ſomething ſleightly. And therefore thou mayeſt not vnaduiſedly truſt euery man, vnleſſe thou haue ſome ſpeciall tryall and proofe of his loyaltie and honeſtie.

Subtile and deceitfull ciuilitie.

Certaine precepts conuenient and profitable to the leading of a mans life well, happily, and prosperously.

Chap. 43.

In what things happineſſe of life conſiſteth.

AMongſt many documents deliuered vnto vs of learned and eloquent men, exhorting vs to liue well and in happineſſe, the Poet *Martial* ſpecially hath briefly comprehended certaine precepts agreeable vnto honeſtie, whereby as it were poynting with the finger he plainly ſheweth, how a man may leade his life commodiouſly and conueniently, and haue good regarde not onely to the health of the bodie, but alſo to the tranquillitie of the mind: which he proſecuteth thus:

Martial. lib. 10.

The things which make the happie life,
moſt pleaſant Martial,
Be, Goods not gotten painfully,
but left to liue withall,
The fruitfull field, the laſting fire,
at no time any ſtrife,
The rayment courſe no fine attire,
the quiet mind is chiefe,
The naturall ſtrength, the bodie ſound,
prudent ſimplicitie,
Equall friends, fare eaſily found,
no coſtly cookerie,

The night that shunneth surfetting,
and from all cares is free,
The bed that hath no sorrowing,
but kept in chastitie,
And be such as thou wouldst be thought,
nothing desire thou more:
Thy last day feare not to be brought,
nor wish the same before.

If thou canst not obtaine these commodities of life altogether as thou wishest and according to thy desire; yet hast thou no cause, neither is it meete for thee to macerate or annoy thee with griefe, or consume and destroy thy selfe with sorrow, but referre all things to the will of God and his prouidence, which is the onely ruler and gouernour of humane estate: which thing *Dauid* also vsed alwaies to doe in those things which were wont to happen vnto him, whether they were prosperous or otherwise, he committeth and submitteth all the same to his power, without any respect of chaunce or fortune. And so when he attributeth all the course and race of his life vnto him, he saith, *My time is in thy hand* that is to say, All things runne and passe their course, euen as it pleaseth thee, & as it seemeth good in thy sight.

Gods prouidence gouerneth things.

The godly doe not acknowledge fortune.

Psal. 31.

Of exercise, wherby the wearied strength both of the mind and bodie is refreshed, recreated, and restored.

Chap. 44.

BEcause humane nature cannot abide still and cōtinue, vnlesse it eftsoones or incontinently after take breath agayne and pause a while, and be renewed with some refreshing: therefore some relaxation, or recreation, or loosing agayne from labour must be graunted and giuen thereunto, to cherish it withall, lest the strength of the bodie waxe feeble, and the liuely quicknesse of the mind be debilitated and weakened, and ouerthrowne with too much businesse and immoderate labour. And as quiet and conuenient sleepe doth recreate and refresh the members that be wearied and attenuated with labour & trauaile: so also the relaxation & intermission of vigilant studies and industrious contemplation doth comfort & redintegrate the mind being wearied with intentiue meditation, or the laborious toyle of nightworks, & restoreth the spirits that be exhausted & lulled on sleepe with drousinesse. Men of old time, whensoeuer they might rest themselues, or had leisure from the functions of the Commonwealth and forren affayres, recreated and delighted themselues with the pleasantnes of husbandrie, & reaped no lesse profite

Rest from labour is good.

The delectable recreation of husbandrie.

profite then pleasure of the exercise of tillage. For besides woods and harbours very delectable to behold, besides places planted, set and compassed with trees, & trimly decked with hedgerowes full of fine twigs & rods, besides the commodities and pleasant secret situation of Farmes and Manours separated from concourse of people, they got gayn & aduantage both very iust and very plentious of their fruitfull and well tilled soyle, by their goodly harueſt, and yerely increase & reuenew. For profite ioyned with honestie and righteousnesse cannot be reprehended of any man. And indeed among all things, as *Cicero* saith, wherof some good is gotte, there is none better, none more plentious, none more seemely for a free man, then husbandry. Insomuch that *Hesiodus* iudged and deemed nothing to be so royall & magnificke, as to till the ground, and to be exercised & occupied in the facultie of countrey mans life. For which cause the *Romanes* in old time forsaking the citie being wearie of it, like men deliuered out of imprisonmẽt, vsed to go & solace themselues in the coutrey. For in this kind of life many things come in hand, wherewith a man may be delighted & recreated, because they happen euery one in his ordinarie time, turne, & course. For one while time and occasion serueth to prune, cleanse and cut trees: another while the fayre, milde sweete spring time entiseth and allureth men, to *Cic. lib. 1. Offic.*

The husbandma is neuer idle.

graft impes or young settes and slips in another tree: sometime the season requireth to dresse vineyards, and to ioyne the high poplar trees with the well growne stocke and broad spred branches of the vine,

Horat. in Od.

Virgil. 1. Georg.

Sometime to catch wild beasts with snare,
sometime with lime begil'd,
Sometime with hounds to hunt the hare
and deere through forest wilde,
The birds with pretie craft to take,
the brimbles eke to burne.

Many kinds of exercises.

For hawking and hunting is a healthfull exercise, and conuenient for a young mans bodie that is of full age, and not vtterly to be dispraised, so that a man be not too much giuen thereunto, and employ all his labour and trauaile in chasing, renting, and tearing of wilde beasts, and in the meane time neglect his earnest businesses & gouernance of his household. But to delight and recreate a mans selfe with tables of Geographie or description of the earth, and within the limits of his studie to goe through the whole circuite of the world stretching farre and wide, & to measure with his eyes and a paire of compasses, regions that be farre distant one from another, rather then in bodie with great daunger and losse of his goods to trauaile abroad, & iourney through many straunge countries, not without great ieopardy, this contemplation, I say, doth marueilously

ueylouſly refreſh the minde. Amongſt the Chartes or deſcriptions Coſmographicall I make accõpt of thoſe pictures which be made with great cunning & arte, & liuely expreſſed, which bee either adorned with colours, or which haue their portraiture of one colour, that is to ſay, naked and bare, & not portrayed with any varietie of painting or colouring, which delight the eies with no vain ſpectacle, ſpecially if it be done or beholdẽ without ſuperſtitiõ, & they miniſter ſom documẽts vnto vertue & pietie, as thoſe be which contain the ſacred & holy hiſtories. For that cauſe a Poeſie or a Poets work is of thẽ in olde time properly called a dumb picture. But indeed a Poeme is a ſpeaking & a liuely & not a dumb picture. Moreouer, the recreatiõ & delight of muſick is honeſt and principally pleaſant, wherwith the mind, when it langniſheth or faynteth, is very much cõforted, quickned, & reuiued. For Muſick with her harmony, good concordance, & inſtrumẽts which ſound tunably, doth not only delight the eares with ſweetnes of the ſõuds, but alſo by the ſame melodious noiſe piercing and paſſing throughout all the arteries and pipes of the body, ſtirreth vp and quickneth the ſpirites both vital and animall, and diſperſing the darke dimneſſe and miſtie dulneſſe of the mind, maketh the vnderſtanding liuely, cheereful and actiue. This was the cauſe that

A picture delighteth and recreateth the eies

Muſick refreſheth the minde.

Pytha-

Fab.lib.1. cap.7. *Pythagoras* vſed, as ſoone as he was awaked, to moue and ſtir vp his mind with a harpe, to the end it might be the more prone & ready to fulfill ſuch functions, and accompliſh ſuch publique ducties, as the day required: And when he went to ſleepe, he was wont to mitigate his minde againe with a lute, to the end he might make his affections more quiet. So *Cic.1.Tuſcul.* we read that *Epaminondas* prince of Greece ſung and played on inſtruments properly and trimly, and all Grece, as *Cicero* teſtifieth, reputed great learning to conſiſt in ſweet modulation of voyces and muſical ſtrings, and he that was vnskilfull of that arte, was accompted the leſſe learned. So in the old world they were wont at their royall tables to haue the famous facts & excellent acts of noble and renowmed perſonages, & ſuch as were honored like Gods, ſweetly ſung vpō the harp. For thus *Virgil* writeth,

Louers of muſick in old time.

Virgil.lib.1 Aeneid.

Hayrie Iopas with great ſound
of gilded harpe doth ſing,
Thoſe things which famous Atlas taught
he playes on pleaſant ſtring.
Hee telleth of the wandring moone,
and trauailes of the Sunne:
From whence mankind, and beaſts, and rain,
and fire their courſe begunne:
The ſtarre that ſtands behind the tayle
of greater beare the ſigne,
The rainy ſeuen ſtars, and the ſeuen

which

which in the north combine?
Why in the winter dayes the Sunne
it selfe in Ocean sea,
Makes haste to dip, or what those nights
doth cause so long to stay.

And besides other monuments the history of *Dauid* sheweth plainly, that the Hebrues also had the vse and benefite of this delitesome recreation, and that the same of famous and worthy men was trimly adorned and highly esteemed. For that princely prophet was accustomed to sing holy hymnes and Psalmes to the harpe, and with his sweete melodiously sounding harpe to mitigate and asswage the furious minde of *Saul*, when hee was vexed of the ill spirit, and troubled with melancholie, and so to bring the king to a better reformed and more quiet mind. Also the prophet *Heliseus* being angred and molested with the importunate calling of kings, desired that a minstrell should bee brought vnto him, by whose harmonie and musicall melodie hee appeased his minde, and so when all perturbations and disquietnesse was driuen away, & the troublous motions and passions brought to rest, hee being inspired with the Spirit of God, beginneth to propheſie, and to foreshewe to the three kinges those thinges which should come to passe. The holy Bible sheweth plainly euery where, that musick was wont to bee

The Hebrues refused not the pleasant recreation & delight of musick.

1. *King.* 16. Dauid honoureth God with instrumẽts of musick.

4. *King.* 3. Heliseus is delighted with musick.

bee vſed alſo at feaſts. For the wiſe man taking a ſimilitude of pearles garniſhed with golde, ſaith thus, *Like as the Carbuncle ſtone ſhineth that is ſet in golde: ſo doth muſick and melodie with moderate drinking of wine adorne the feaſt.* He ſayth moreouer, *Like as the Smaragde,* the greeneneſſe whereof is very bright and inſatiable, commonly called *Amarant, commendeth the golde: ſo is the ſweete ſymphonie of fingers in a mery feaſt.* But leſt any man conſume too much time, or bee occupied in ſuch entiſing delights and allurements more then is conuenient: he ſheweth among his good precepts, what ought to be more eſteemed and regarded, then this delectable recreation, with theſe words, *Wine and minſtrilſie reioyce the minde and heart, but the loue of wiſdome more then they both.* *Eſai* indeede reproueth wine bibbers, and ſuch as are continually giuen to banquetting, and delight themſelues ſweetly and pleaſantly with muſicall inſtruments, but it is becauſe they haue ſo great minde of their owne pleaſures, that they haue no reſpect of the Creator, nor be thankfull to God, from whoſe bountifulneſſe all things doe flow, for any of thoſe things which they in their welfare doe plenteouſly and abundantly enioy. For thus he threatneth them. *Woe to you that riſe early to follow drunkennes, and to quaffe ſo vntill the euening, that ye are ſet on fire with wine. The harpe,*

Eccle. 32. Similitudes of muſick & pearles.

Eccle. 40. Eſai reproueth great wine drinkers.

Eſai. 5.

harpe, lute, timbrell, and pipe is at your feaſte: & ye regarde not the worke of the Lord, neither do ye conſider the workes of his hands, that is to ſay, ye haue not your eyes and your minde erected and lifted vp vnto him, from whoſe goodnes, benignitie, and liberalitie theſe things do proceede. The Prophet *Amos* in effect hath the like wordes, who with theſe kind of threatnings doth as it were pluck by the eares, and ſharply rebuke them that liue laſciuiouſly, wantonly, and ryotouſly. *Woe to you which are wealthy in Sion, which go pompouſly, which lie in yuory beds, & play the wantõs on your couches, which ſing to the ſound of the pſalterie, and drink wine in goblets, and are annointed with the beſt oyntmẽt, but none of you is moued to haue cõpaſſion on the calamitie of your poore brethren, or is ſory for the miſery of the afflicted, ye haue no regard nor reſpect of the needy, nor exhibite thankefulneſſe to God for ſo great benefites.* Therefore the pleaſant delight of muſick, and therewithal the moderate vſe of wine and good cheere, by which the drowſie, dull, and faynt ſpirits are quickned, cõforted & reuiued, by which melãcholike fumes are diſperſed, is blameleſſe, & deſerueth not to be reprehended of any ſowre, ſad and vnpleaſant Stoick, vnleſſe by the abuſe and vnmeaſurable cõtinuance of theſe things men waxe forgetfull of the due ſeruice and worſhip of God, and of their owne ſaluation.

Amos. 6.

Amos rebuketh drunkards and wine bibbers.

Amongſt

Exercise lesse laborious.

Amongst exercises that be milde, soft and gentle, and lesse troublous or laborious, cariages are reckoned which bee done either on horse back or in a wagon, or in a shippe also, and walkings abroad in the open aire, which a man may haue in garden alleys, and in vineyards that be spread and stretched in great length, running on frames and ioyned together throughout, so that vnder such a fayre greene vault and chamberlike roufe of flourishing vine leaues, is as holesome walking as in the open pleasant field. And when a man walketh, if he happen to waxe weary, well dressed and trimmed gardens are not without prety seats made in finely wrought arbours, & vmbrages or shadowing places, vnder which a man may take the coole shade, and shield himselfe from heate. But when a man is disposed to walke in the Sunne-shine, and to take the free and open ayre, he may conueniently doe it in the wide open field or in some eminent and high place. But amongst moderate and holesome exercises, as cleere and lowde reading and the vse of declaiming is conueniēt and beseeming for studious and politique men: so for them which bee mightie and stronge, wrastling, the vse of crosse-bowes and the little ball commended of *Galen* in a booke thereof set foorth, the conflict or game of sword players and of running with horses,

The pleasātnes of gardens refresheth the minde.

To take the coole shade in summer.

To walk in the Sunshine in winter is very pleasāt.

Exercise meete for students.

whereby

whereby naturall heat increaſeth, and the body getteth ſtrength, the blood paſſing and hauing recourſe throughout all the members: which cauſeth them that bee ſo exerciſed to haue a flouriſhing colour, and their skinne all ouer ſpread with a delectable redneſſe. But they which exerciſe themſelues in ſuch manner ſtriuing for the beſt game, muſt remember that all things bee done moderately, leſt violent mouings with forcible wreſting and turning of the body, looſe the members out of ioynt, or leſt any part of the body ſtart out of his ſtedfaſt roume, or be remoued from his place by winding and bowing himſelfe round in compaſſe with too much vehemency. Moreouer as the mind muſt not be wearied with ſtudies immediatly after refection, but that the ſtomack may the more eaſily concoct and digeſt the meat receiued without any hinderãce, and that naturall heat happẽ not to be diſperſed, & diſſolued: euen ſo they which haue dined liberally, & ſtuffed thẽſelues with meat, muſt not ſuſtain ouer much labor or laborious exerciſes. For violẽt & intẽperate mouings do hurt & hinder digeſtion, & al immoderate & vehemẽt agitatiõs & ſtirrings of the body do draw into the veins crude, raw & vnperfectly digeſted meat, which by opilatiõ or ſtopping & putrifactiõ proceding therof is the cauſe, & ingendring of diſeaſes & ſicknes. The olde

Vehement & violent mouing hindereth digeſtion.

Play at huckle bones or with coytes

olde play that is like vnto the game at tables or casting of the dice, which was made with small sheepe bones finely smoothed, wherewith our coūtrey maids, being yong & not yet mariageable, are wont to play, and immediatly after they be maried do despise the same. But young striplings haue a game amongst themselues with a certaine kinde of bones called huckle-bones or coytes, takē out of neats feet, wherewith they exercise themselues at a certaine time of the yeare, as also with nuttes and timbreis. These childish exercises are reiected and counted despiseable of them which bee somewhat more in yeres, so that after they come to mans state, they think it not beseeming nor gentlemanlike to be occupied with such trifles. For after the fashion of children as *Horace* saith,

Many kind of childish games and exercises.

Horat. lib. Serm. 2. Sat. 3.

To build litle cottages, to tye myse to a little cart,
To play at eeuen and od, to ride on a long rod
If any man delight that hath a beard,
Hee is not well in his wit, it is to be feard.

But if there be dice also of another sorte, for those, which I spake of before, consist of foure sides, but these haue sixe sides being eeuen foure square, whereof there is so often and so much abuse in all *Europe*, that many oftentimes by vsing them doe vnmeasurably spend, disperse, and consume their inheritance, lands and possessions, and after they haue so wasted

The dice play vndoeth many men.

their

their wealth and substance, are brought to extreame pouerty: when as the vse of playing at huckle-bones, which girles of our countrey do accustom, doth not empaire or diminish their goods. For with them they make sport to driue away tediousnesse of the time, or when they may keepe holy day, they play for something of no great value, as namely, chestnuts, filberds, pinnes, buttons, clasps, laces, and such like things, as they vse to giue to their friends at the end of a feast. Furthermore, yong strip- Driuing of lings doe exercise themselues liuely and lusti- tops.
ly with driuing of the top, and with the swift running roud of the whirle-gig, so fast, that one can scarcely see or perceiue it, & this doe they in winter time to get themselues heate withall. Which kinde of exercise was vsed also of men in olde time, as *Persius* testifieth, being himselfe greatly delighted with it and with many other, as he saith,

For by good right I did desire *Pers. Sat. 3.*
to know that cunning feate,
What winning luckie sise poynt brings:
what losse and eke how great
That leesing cast by hazard hath:
the fraud how to eschew
Practised with necke of narrow boxe,
whereout the dice they threw:
Or with a scourge to driue the top
wrought finely of boxe tree,

That none herein should more excell
or should more sleightie be.

Virgil also maketh mention of this childish instrument; and in very elegant verses compareth the minde of *Lauinia* raging mad with the loue of *Turnus*, to a whirle-gigge, & saith that it is turned and tossed, like a toppe that is driuen to and fro with whips and scourges, which matter he prosecuteth thus,

Then this vnhappie woman runs
that huge great Citie through,
Incens'd with mad and monstrous rage,
not decently enough:
As sometimes doth the whirling-gigge
with vehement stroke of whip,
Which boyes, intentiue to their play,
make round about to skip
Voyd halles throughout in compasse great,
with Lashes to and fro,
And crookedly at randon driue:
fooles are amased so,
The flocke of children meruaile how
the top can turne so fast:
The stripes encourage them: so she
with furious course in hast
Through midst of citie headlong runs,
through people fierce doth passe.

Virg. lib. 7. Aeneid.

Virgil maketh an elegant description.

Children commonly vse to bee delighted and occupied with these kind of playes. But the age that is more growne to perfection,

and

and beginneth to come to full ripenesse, requireth more decent games. But in euery kind of exercise that is commodious and profitable for the bodie and the minde, we must alwaies haue regard of comelinesse and honestie. So *Salust* commendeth the towardnesse & good disposition of *Iugurtha*, when as yet the same was not depraued with ambition, nor corrupted with the couetous desire of dominion. For he assoone as he was well and fully growne, being indued with puissant strength and comly countenance, but most chiefly excelling in wit, did not giue himselfe to excesse, ryot, or idlenesse to bee corrupted therewith: but as the custome of that countrey is, to ryding, to casting of the dart, to runne with his like companions for wagers, and when he excelled them all in glorie and renowme, yet was he well loued of all men: he vsed to doe very much, but to speake very little of himselfe. As for the playes of Dice, & Cards, and all other vaine delights of idle persons, see that thou eschew them, as a thing most hurtfull, shameful, and ignominious. For in such games no cunning skill preuaileth, but craft, deceit, guile, sleight, and subtiltie: neither doth consideration, aduisement or wisedome take place, but chaunce, fortune, temeritie and rashnesse. The dice comprehendeth euery kinde of play

The good towardnes of Iugurtha.

The exercise of youth.

Infamous games.

What dice is.

that is subiect to the mutabilitie of fortune, as draughts, casting of dice out of a boxe or out of the hand, chests-play, & all kind of dice-casting or table-play: so that in very small things and childrens pastime it deserueth reprehension, if it be done either too oft, or deceitfully, or contentiously. So saith *Martial* featly and properly,

Martial. lib. 14.

Small dice doe seeme a trifeling game,
And hurt to haue none in the same:
Yet boyes they make oft times to lose
Euen all the poynts that tye their hose.

Winning without wylie deceit

Wherfore seeing that in this kind of game all things for the most part vse to be done couetously, lewdly, naughtily and deceitfully, such moderation must be had, that we seeke for delightsome recreation, rather then to be greedie of gayne gotten by winning. For we see commonly, that they which doe not take heede nor bee circumspect, are cleane wiped and beguiled of their money, & craftily tromped by fraudulent and wylie fellowes. And albeit some hope of winning in such exercises tickleth a mans mind, and the reward of victorie comforteth the winner, yet notwithstanding no man ought to do any thing vpō greedie hope or couetous gaping for aduantage. For exercise is ordained, and licence to play is permitted, not for the winning or the getting

of

of gayne thereby, but in respect of health and pleasant recreation, to the end that the wearied mind may haue some rest, & so conceiue new strength to tolerate and sustaine labours agayne. But it is the nature and condition of dice-players, that assoone as once that itch and scabbe hath gotten hold on their minds, it can hardly be extinguished. For men of that habite, qualitie, and sort on euery side soliciting and procuring them thereunto, they run agayne to those hurtfull and noysome pleasures euery moment. Which vice also is euen grafted and rooted in whoremongers. Therefore *Ouid* giueth wholesome counsaile,

The conditiō of dice-players.

Let winning goe: mad auarice
doth vexe the mind of men,
And fearefull hands oft times the dice
allure to play agayne.

Indeed the industrie of getting goods, and the increasing and enlarging of household wealth, in my iudgement, ought not to be dispraised nor reproued: but it is meete and decent to seeke to get such gayne as is profitable and honest, & such as may be acquired without the iniurie, displeasure and dāmage of any man. A proper wittie prouerbe is that of *Plautus*, It is right and reason that euery man for his owne gayne bee more diligent then fraudulent. For goods wrongfully and wickedly gotten doe not onely bring infamie and reproach,

Deceitfully gotten quickly spent.

proach, but also hauing no certaintie nor sure continuance, are very soone spent, and quickly consumed and gone: such is the end of riches lewdly gotten with deceit, craft, false reporting and accusing, sleight, fraude, subtiltie, and finally with vsurie, with table play, with dicing and carding. Wherefore see that thou ceasse not by all meanes possible to withdrawe them which bee thy companions in studies and exercises, from such lewdnesse and vnthriftinesse, and to solicite and exhort them vnto honestie, vnto commendable comlinesse, vnto vertue. For this duetie and merite of humanitie doth not only deserue praise amongst wise men, but also it is well pleasing and acceptable to God: which the Lord affirmeth plainlie by the Prophet *Ieremie* in these words, *He that separateth the thing that is precious from the vile, shall be euen as myne owne mouth.* Whereby he giueth vs to vnderstand, that the man which withdraweth eyther himselfe or his neighbour (for GOD loueth or esteemeth nothing better then man) from things that bee most vile, from a filthie, polluted, and defiled life, from erring and going astray, and bee his principall leader and chiefe onsetter vnto integritie of life and vnblameable conuersation, such a man that so dooth is worthie of excellent praise, and draweth neerest vnto God, and

Ieremy 15.

A place of Ieremy declared.

deser-

deserueth diuine honour. And hereunto belongeth and accordeth that saying of Saint *Iames* the Apostle, *Brethren, if any man amongst you erre from the trueth, and some man conuert him, let him, that so doth, knowe, that he hath reuiued a sinner from death, and saued his soule.* Iames.5.

In all enterprises, acts & exployts, good consideration and aduised deliberation must be our counsailour.

Chap. 45.

IN euery action, and in all manner businesses and affayres of this life, all things must bee so moderated with reason, circumspect aduisement, and premeditation, that thou doe nothing the day before, which may cause thee to repent the next day after. For it is a shame to commit any such fact, that when the deed is done and past, thou bee constrayned to say, I had not thought. Vpon the which rock thou shalt neither fall nor be hurt, if thou doe nothing rashly, vnaduisedly, and hastely, but let all things bee done circumspectly, soberly, diligently, discreetly, in such wise, that thou frame and conforme euery thing according to the rule of reason. So *Salust* doth aduertise

It is nought to say, I had not thought

Nothing must be done hastily.

uertiſe by a good precept, Before thou enterpriſe or begin a thing, it is needfull to haue good aduiſement wiſely, and when thou haſt well deliberated, then to accompliſh the ſame ſpeedily. And *Cicero* likewiſe, In al things that thou attempteſt, or takeſt in hand, a diligent preparation muſt be had. Whereunto belongeth that prouerbe or old ſaying commonly vſed, Make ſpeed ſoft and fayre: Soft fire maketh ſweete mault: and Soone enough, if it be well enough.

Cic. lib. 1. Offic.

Doe not thoſe things whereof thou ſtandeſt in doubt.

Chap. 46.

DOe nothing that may put thy minde in a ſcruple, and cauſe ambiguitie, ſo, that thou doubt, whether it be right or wrong that thou intendeſt to attempt or enterpriſe. For equitie, as *Cicero* ſaith, is cleere and euident of it ſelfe, and is ioyned and vnited both with vertue and honeſtie. But doubtfulneſſe is alied and confederated with vnrighteouſneſſe and other vices. Hereunto agreeth that ſaying of S. *Paule, Happie is he which iudgeth not himſelfe in that thing which he alloweth:* that is to ſay, which in attempting any buſineſſe doth not

Cic. 1. Offic.

Rom. 14.

not feele his conſcience ſecretly reclaiming and denying the ſame. Which ſentence, although the Apoſtle wrote it concerning the choiſe of meats, and eſchewing offence and hurt of conſcience, as is declared before: yet it may bee alſo conueniently applyed to other things. For in euery action which wee doe not performe with firme ſtedfaſtneſſe and ſure conſtancie of purpoſe, but with a wauering, ſcrupulous and doubtfull minde, ſurely we are condemned, euen our owne conſcience being iudge. For whatſoeuer proceedeth not of fayth, whereby wee approue our mindes and become acceptable before God, & whatſoeuer is done againſt the conſent of conſcience, it is an offence and in daunger of ſinne. And the reaſon is this, becauſe that when a man doubteth whether a thing be euill or no, and yet committeth the ſame thing being of it ſelfe not euill, he declareth plainly that hee would commit ſome wicked and flagitious fact, if occaſion doe happen or opportunitie be offered. But true godlineſſe and well ſtabliſhed wiſedome enuironed and fenced with fayth, and ſtrengthened with the holy ſpirite, diſcerneth and diſcuſſeth all things prudently and wiſely, and cannot abide to attempt any thing, which hath any appearance of euill, or which may temerate the minde, or contaminate the conſcience with any griefe.

A place of S. Paul expounded.

Doubting bringeth a ſcruple and trouble to the conſcience.

The

The rewards of vertue and vice.

Chap. 47.

THat good & wise admonition which *Cato* the elder was wont to inculcate and often repeate to his companions in warre, that same ought to be fixed and fastned in euery mans minde and memory: *If with labour thou doe some excellent act and honest exployt, the paines taken departeth, thy honest deede remayneth: If with voluptuousnesse any euill fact bee committed: the pleasure, as a thing transitorie, flieth and vanisheth away soone and quickly, but the lewdnesse and wickednesse, as a stayne of infamy and note of reproch that cannot be blotted out, abideth and sticketh stil continually.* Hereunto we may well referre this prouerb, *Hee that hath once beene a malapart iester or saucie scoffer, will neuer be good housholder.* For he that hath once in an ignominious matter lost his good name and cracked his credite, shal not easily get the commendable report of an honest man, no although he wax rich or become very wealthy. In like maner *Plato* doth instigate and exhort yong men to the winning & obtaining of felicity, by setting before thē the image of famous vertue & vicious pleasure. For soone & sodain repentance, anguish of heart, vnquietnesse of mind, & continual griefe & sorrow doth accō-

Vertue is eternall.

Pleasure or voluptuousnes is momentanie.

A Prouerbe against thē that goe and grow out of kind

An exhortation of Plato vnto vertue.

pany

pany the momētany sweetnes & sweet entise-
ments of voluptuousnes, according to the cō-
mō saying, *Sweet meat must haue soure sauce.*
But contratiwise quietnes of mind, tranquility
of hart, safety of conscience, & finally sure, per-
fect, & perpetuall ioy doth immediatly follow
the labors & miserable toyle & trauaile of ver-
tue. The whole effect hereof may bee briefly
comprehended in this sentence, *That which*
delighteth, is caducall, that which afflicteth, is
perpetuall. Sentence of S. Gregory.

The beginning of all our actions must we take of God.

Cap. 48.

WHatsoeuer thou art minded to attēpt &
performe, ask counsaile of our most gra-
cious and most mighty God. And if thou pur-
pose to dilate & intreat of any matter, if thou
goe about to administer or fulfill any offices or
dueties either priuate or publike, humbly and
lamentably beseech his diuine power, will and
maiestie to inspire into thine heart by his holy
Spirite those things that bee good, necessa-
ry, profitable and expedient vnto saluation.
For I am not able to expresse howe much
it helpeth and auayleth vnto the happy and
prosperous successe of our works, to refer al the
beginnings of our actions & committe all our
wayes,

The beginnings of our actions must we ask & haue of God.

wayes, purposes and desires vnto God. For those things which are not begonne, attempted, or taken in hand with such beginning, we see commonly for the most parte, that they proceed vnfortunatly and vnluckely. For this cause the Lord threatneth by the Prophet *Esai.* 30. *Esai*, saying, *Woe to you yee shrinking children, which take counsayle, but not by me, which weave a web, and not by my spirit.* By which words he denounceth vnto them vnhappy and vnlucky successe, because they seeke the defence, protection, and assurance of their saluation from some other place, and by some other meanes, rather then at God his hand, neither doe they aske counsaile of him, nor pray and desire to receiue answere of him, to whome all thinges are subiect, and in whose hand and power the domination, rule and gouernance of the whole world doth consist. *For by him*, as *Salomon* sayth, *Kings raigne, and law-makers decree iust ordinances: By him princes beare rule, and all iudges of the earth execute right iudgement.* For counsaile and equitie is his, wisdome is his, in his hande is all strength, honour, and power, whereby they that haue gouernment and are set in authoritie doe establish their dominions, and keepe their subiects in due obedience. Wherfore sith that all things are done, atchieued, accõplished & brought to passe according to the iust iudgement, good will, and pleasure

God gouerneth our doings.

Prouer. 8.

God is the first & principall cause of things.

of

of God, and that he is the first, chiefe, & principal cause of things: We must with most effectual praiers desire of him prosperous succes of our works, we must craue and begge of him all things that be profitable and expedient vnto our saluation, and necessary to the leading of our liues well and happily. Which precept and document Christ doth inculcate and often beat into our mindes, when hee sayth, *First seeke ye the kingdome of God and his righteousnesse: and other things shall come franckly and freely vnto you, and shall bee added and giuen in surplusage or ouerplus.* Mat. 6. Luk. 12.

And therefore that beginning of the day is most fortunate, luckie and prosperous, which is commenced with contemplation of heauenly thinges, with the doctrine of the Gospell, with worshipping and honoring the maiestie of God.

The dawning of the day, and betimes in the morning is the most meete and conuenient time to order, dispose, & prepare the mind, and to lift vp the heart vnto God.

CHAP. 49.

THere is no part of the day more conuenable to eleuate & direct the mind vnto God, then a little before day-light. For then when the

The early morning is meet for prayer.

the darkneſſe of the night is diſpearſed, the minde is the more chearefull, prompt, and apt to conceiue good cogitations that be conducible for health and profitable vnto ſaluation. The bookes of the Bible doe in euery place teſtifie, that the holy Prophets vſed ſo to do. *Dauid* being wrapped in perplexity and diſtreſſe, calleth on God for helpe thus, *O God thou art my God, early do I wake vnto thee. Betimes will I ſtand by thee & wil look vp. Early in the morning ſhall my prayer come before thee.* So *Eſai*, *The Lord lifteth vp mine eare, yea hee lifteth vp mine eare betimes, that I may heare him as a maiſter*, that is to ſay, as an admoniſher who doth ſtir vp, quicken, and as it were pricke by the eare them that be reckleſſe and negligent. And againe, *My ſoule hath longed for thee in the night ſeaſon, yea and in my ſpirite and with my whole heart will I wake vnto thee betimes in the morning.* By which wordes the Prophet ſheweth, that his whole minde, and all the ſtrength and powers of his ſoule, his ſpirites both vitall and animall & whatſoeuer force & efficacie of nature hee hath, is ſo fixed and faſtened on God continually, that no part or parcell of time paſſeth without remembrance of him, but all his words and deedes, yea and whatſoeuer thought entreth into his minde, is directed and transferred vnto God.

Pſal.5.

Pſal.63.

Eſa.50.

Eſai.26.

A place of Eſai expounded.

In

In the ende of the day the minde muſt giue accompt of ſuch deedes as were done that daye.

Chap. 50.

REquire a reckoning of thy minde euery day at eeuen of all thy dayly affayres, buſineſſes and actions, whatſoeuer hath been ſaid or done that daye. And ſo when the day is ended, before thou committe thy ſelfe to reſt, take an accompts of thy ſelfe, how the day hath beene paſſed and beſtowed, and aske thine owne minde: What fault haſt thou amended or redreſſed this day? What vice haſt thou reſiſted? Wherein or in what parte and reſpect art thou become better? How much is thy godlineſſe increaſed? How much haſt thou proceeded and gone forward in vertue?

Of all our doings we muſt aske accompt of our mind & conſcięce

Wherein haue I tranſgreſſ'd?
what hath been done in time? what not?
Why was this deede ſo decent? or
what reaſon was in that?
What haue I left vndone?
why held I this opinion?
Which better was for me to chaunge?
why did compaſſion
On needy man make ſome remorſe
diſcouraged mind to feele?

Virgil. in Ciro bono.

Euery day must we cõceiue purpose of amendment of life.

It can scarcely be tolde or expressed, how caulme and peaceable the minde will be, how quiet and restfull the sleepe shall bee, when as by conceiuing sure purpose of amendment, thou doest with such maner of thought, intent and meditation driue away the heauinesse of the heart. Forasmuch then as dayly actions & things which we see on the day time, do sometime troubie & hinder the sleep, men must diligently endeuour to passe and bestow the day in honest businesses, so that nothing come to minde to the griefe thereof, which may disquiet or trouble the night rest.

Bestow the day in honest businesses.

Let no man flatter his owne faults, or diminish his euill deedes.

Chap. 51.

Vices must not be extenuated.

IF any thing be done vnwisely, if any offence wilfully contrary to right & reason be committed, which is repugnant to honestie and comly behauiour: let neuer thy mind be moued or induced to glose thine own error, or extenuate thine offence with excuse. For excuse bringeth boldnes to sin, & ministreth occasion to do the like fault again. When *Dauid* cõsidered how great wickednesse springeth of this lewd, naughtie, & erronious opinion of pleasing a mans selfe in his owne vices, he prayeth thus, *O decline not my heart vnto the wordes of wicked-*

wickednesse to consent vnto the excusing of sinnes and vngodly works. In which words he praieth, that an euill mind, a naughtie will, and delight of the heart may be farre from him, wherwith wicked and vngracious persons being depraued, doe heape mischiefes vpon mischiefes, and doe cleerely cleanse, purge, extenuate, and diminish their mischieuous deedes, and suffer not any fault to bee imputed, or blame to bee layed on themselues. By which blindnesse and darke dimnesse of the minde it commeth to passe, that when as the minde is once enured and hardened in sinne, and being accustomed thereunto, hath gotten an habite therein, and hath lincked it selfe with lewd lust, it doth slip forward euery day more and more into that which is worse, and so falleth and commeth vtterly to naught without any hope of recouery or amendment. Whereunto belongeth that saying of *Salomon, The vngodly when he is tumbled downe into the bottome of sinne, contemneth and despiseth*, that is to say, thinketh surely and fully perswadeth himselfe, that hee hath committed none offence, neither is he greatly mooued or grieued with the enormitie of that mischieuous deede or wicked fact which hee hath perpetrated: But as the same wise man saith, *Shame and reproch followeth him that is such an one.* Wherby he signifieth playnly, that he sustayneth so great losse of his good name,

A place of Dauid expounded.

Prouer. 18.

and getteth ſuch a ſpot of infamie, that it is hard for him euer after to winne and purchaſe the name and commendation of an honeſt man. In the like miſchiefe are thoſe men wrapped, which when they haue offended, and are fallen into ſome ſinne, doe not acknowledge their iniquitie, neither can they abide to confeſſe it, although the torment of their conſcience dooth force and compell them to make confeſſion thereof, but they hide the ſame in ſilence and in holding their peace, & think to couer & bury al things in obliuiō. For theſe men doe euen like vnto children, which doe not abſtaine from thinges forbidden them, ſpecially when they hope, that it ſhall be kept ſecret, and that their father or mother ſhall not know of it. Whereof wee haue examples in *Adam* and *Cain*, and in their poſteritie, vpon whome the ſpot of tranſgreſſion is ſpread and transfuſed, euen as if it were come by inheritance. Therefore whoſoeuer deſireth to haue the happy fruition of tranquilitie of minde, and to ſuffer no tormenting vexation thereof, let him not wilfully nor obſtinately deny, or hide in ſilence thoſe faults which he hath committed, but openly ſhew them before GOD. For the acknowledging of ſinne, and confeſſion of the offence obtayneth forgiueneſſe, and by fayth in the blood

The minde of the vngodly is obdurated & hardened in wickednes.

A ſimilitude of the nature of children.

The acknowledging of ſinne putteth away the ſin

blood of Iesus Christ washeth out, wipeth away, and aboliſheth all the filthineſſe, ſpots, and vncleanneſſe of the minde. But keeping of ſilence and ſhrinking backe from ſuch confeſſion, doth exaſperate the euill, and aggrauate the crime, and maketh the cauſe of the guilty perſon to bee worſe. Whereof *Dauid* hauing proofe and experience in himſelfe, ſayth: *Becauſe I held my peace, my bones are waxen olde, when I cryed all the day. Payne and grief which he could not indure, cõpelled him to crie and wayle, but it cõſtrayned him not to make confeſſion of his ſinne:* yet notwithſtanding by and by after, he purpoſeth and intendeth to diſcloſe and open vnto God his offence that he hath committed, whome he vndoubtedly knoweth to be inclined, prone, and ready to forgiue ſinne, when any man repenteth from the bottome of his heart, and deteſteth his euill life. Therefore taking boldneſſe and confidence he ſayth, *I ſaide, I will confeſſe my vnrighteouſneſſe vnto the Lord againſt my ſelfe, and ſo thou forgaueſt the wickedneſſe of my ſinne.* For ſuch is the loue and louing inclination of God towards men, ſuch is his mildneſſe, meekneſſe, long ſuffering and lenitie, that as ſoone as men think and purpoſe to repent, forthwith hee forgiueth them their ſinne. Which hee ſheweth playnelie by the Prophet *Eſaie* in theſe wordes, *And it ſhall bee, that or euer*

Concealing of a fault in ſilence aggrauateth it

Pſal. 32.

Gods facilitie and readines in forgiuing.

Eſai. 65.

they call, I will answere them, and whilest they are yet but thinking how to speake, I shall heare them. Wherby he declareth his prompt goodnesse, his prone loving kindnesse and ready favour, that if a man doe but conceiue in his minde the purpose of a better amended life, straightway the Lord remitteth vnto him the offence that he hath committed. So in *Ezechiel*, *At what time soeuer a sinner shall bewaile his sinne, I will no more remember his iniquityes.*

Ezech. 18.

Whatsoeuer good thing happeneth vnto vs, we must ascribe the same vnto God.

Chap. 52.

Whatsoeuer good thing happeneth to man must be transferred & ascribed vnto God.

IF any honourable, famous, royal, or magnifique thing happen vnto thee in this fraile & caducall body, and in this momentany and transitory life, if thou haue great possessions, hereditaments, and goodly manours nigh vnto the Citie, if thy wealth and riches doe abound, and if honour, reputation, greatnesse of power or maiestie, nobleneſse, dignitie, and renowme doe adorne the same: if thy minde be endewed with the knowledge, skil, & vnderstanding of many things, & doest not want wisedome ioyned with prudencie and discretion: finally, if thy body bee healthfull, lusty and strong, or if thou haue any thing more

more then all these, acknowledge that thou hast receiued all these things of our most bountifull father, from whome euery good thing, whatsoeuer it be, proceedeth, cõmeth, springeth, and floweth. To this document S. *Paul* reduceth him that swelleth with pride, and is puffed vp with vaine perswasion, and taketh away from him the trust which he hath of himselfe with these words, *What is it which thou hast not receiued? which if thou haue receiued, why doost thou boast as though thou hadst not receiued it?* The Lord also by the Prophet *Ieremie* doth euen print, thrust, and beate the same into euery mans heart, saying, *Let not the wise man glory in his wisdome, nor the strong man glory in his strength, nor the rich man glory in his riches: but whosoeuer glorieth, let him glory in this, that he vnderstandeth and knoweth mee. He that glorieth,* saith S. *Paul, let him glorie in the Lord, of whome wee haue obtayned all good things, whatsoeuer they bee, plentifully and aboundantly by Iesus Christ, who is made vnto vs of God wisdome, righteousnesse, sanctification, saluation, redemption.* And further to the end that no man should reioyce in himselfe, or fauour and flatter himselfe, and extoll himselfe too insolently and proudly concerning outward and inward gifts, S. *Paul* putteth vs in minde and telleth vs, that *we beare this treasure in earthen vessels*, that is to say, in a frayle

1. *Cor.* 4.

Ierem. 9.

1. *Cor.* 1.
2. *Cor* 10.

and dying body, to the ende that euery man may know, that this ought to bee aſcribed to the power, highneſſe, and excellencie of God, and not to the ſtrength of man. And as all good things that bee in man, whatſoeuer light and vnderſtanding, whatſoeuer wiſdom and knowledge, whatſoeuer vertue or righteouſneſſe is in him, ought to bee yeelded, reckoned and rendered vnto God, and to the father of light from whome all good giuings and gifts doe deſcend, as S. *Iames* the Apoſtle teſtifieth: ſo whatſoeuer vice, vngraciouſneſſe, malitiouſneſſe, wickedneſſe, whatſoeuer darknes, ignorance, and blindneſſe, whatſoeuer lewdneſſe, naughtineſſe, and corruption is in mans minde, all that ſame ought to bee aſcribed and imputed vnto our owne malicious will, and not the very leaſt fault to be laid on God. For ſin & the tranſgreſſion of God his cõmandement, hath brought vpon vs al kinde of miſeries, calamities, diſeaſes, ſickneſſes & griefs both of body & mind, & laſtly death, & hath graffed in mans heart al maner of procliuitie and inclination vnto wickedneſſe.

All good things that we haue come from God.

Iam. 1.

All naughtines & wickednes proceedeth frõ our corrupted mind.

Wiſd. 2.

Diſcretion, aduiſement, and conſideration muſt be had in chooſing the kind of life:

CHAP. 53.

IN chuſing that kinde & maner of life which thou determineſt to imbrace, & wherin thou purpoſeſt to reſt & abide vnto the end, & quietly to paſſe thy dayes vntil old age come ſtea-

Deliberatiõ in chooſing any kind of life.

ling vpō thee, this thing ought chiefly to be regarded, namely, to attempt things prudētly & aduisedly, & not rashly to addict thy self to any purpose & fashion of life, from which afterward, if thou repēt or be yrke therof, thou maist not retire or be released. For they which being of vnripe age, & hauing apt inclination of nature, which is not yet well tried nor perfectly proued and knowen, neither well considering whereunto by nature they be most fitly bent, doe take in hand some kinde of life, and binde themselues therunto perpetually, they lead an vnpleasant life and ful of tediousnes and grief, if at any time (as oftentimes it commeth to passe) they begin to be yrke or weary of their maner & trade of life, or perceiue themselues vnable to beare the burthen & charge therof. Wherfore lest any man snare or intangle himselfe vnaduisedly, before that he imbrace any trade or maner of life, let him take himselfe a time to deliberate, what course of life hee will chiefly folow, & whereunto he is minded to addict himself. In which deliberation, according to the aduertisement of *Cicero*, all counsayle and aduisement must haue respect & regard to the nature of euery man, to the ende that framing himself to som fashiō of liuing very carefully he may persist in his enterprise stedfastly. For many seeking & laboring to attaine to the best, are deceiued, not so much with their will, *Cic. lib. 1. Offic.*

Some goe awry & decline frō the right way, not willingly but erroniously.

as with the error of their course, who going wrong way to worke, and wandering wide from the marke which Christ hath prefixed & set before vs, doe decline vnto superstition, that is to say, doe fall into a shew and appearance of religion coloured with simulation & coūterfayted with hypocrisie. But the ayd, fortification, and protection of our saluatiō must chiefly & principally be sought for at Christs hand, who being our onely captaine, we passe through the raging waues of the surging Sea of this world, and arriue in the happy hauen long looked for. Hee is the doore which openeth vnto vs the entrance and way to come to the Father: He is the way, the truth, and the life, from whom Satan seeketh and laboreth to draw vs away, who transforming himselfe into an Angel of light, by his wicked teachers inueigleth mens minds with falshood in stead of trueth, with doubtfull things for thinges certaine, with fainednesse and hypocrisie in place of pure religion and sincerities, with hurtfull thinges in stead of holesome things. This was the first deceit of our enemy wherewith he assayled Adam, and darkened, daziled, and blinded his minde, and deceiued him being vncircūspect & too light a beleeuer, with a shew and colour of trueth, so that he ceaseth not craftily to deuise and work the same against all his posteritie, and abolishing the

Iohn. 10.

Of Christ must we seeke saluation.

Gen. 2. Adam was deceiued with a shew & colour of truth.

the syncere worshipping of God and true religion requisite vnto saluation, to bring in superstition, idolatrie, false doctrine, & doubtfull and dangerous traditions of life, and finally to plant all maner engines, and vse all craftie inuentions possible, and endeuour therewith by extinguishing the cleere light of the truth, and obscuring the shining brightnesse of faith, to lead and draw mankinde from the knowledge of God, and to bring blindnesse and dimme grosse darknesse into his mind. The deuill withdraweth mens minds frō sound doctrine.

Of the lawfull societie of matrimonie.

Chap. 54.

MAtrimonie is a lawfull and inseparable ioyning together of man and woman, instituted of God, partly to subdue inordinate lusts, and to auoyde vnlawfull, vncertaine, and confused keeping of company together, and partly for the procreation of children. And as S. *Paul* hath written of it, so also *Columella* out of the booke of œconomie or household gouernance, made by *Xenophon*, hath left vnto vs in writing, that mariage was inuented by nature, that men might enter into that societie of life which is not only most pleasant, but also most profitable: And to the end the same might be maintained, and that in continuance of time mankinde should not decay A definitiō of matrimonie. *Lib. 12. cap. 1*

decay & periſh, nature hath ordained man to be lawfully ioyned vnto woman, by the bleſſing of God powred vpō thē, that by this indiſſoluble coupling together mortal man ſhould not lack ayd & help, wherwith not only loue of procreatiō, but alſo mutual participatiō of life, condition and eſtate ſhould knit thē together. Wherefore ſeeing that wedlock is a moſt ſafe hauen, & a ſure ſtay & truſty ſtāding place for mankind, in whom by nature there is ingraffed a feruent deſire and inclination to increaſe his linage & off-ſpring: ſurely that man doth well prouide for his tranquilitie, who doth betake himſelfe thereunto, ſpecially when his age is growen to ful ripeneſſe, & is come to the perfect ſtrength of a man. But they which attempt the ſame too ſoone, and before their conuenient time be come, and haue not wel tried their ſtrength, nor perfectly prooued their firmeneſſe of nature, ſurely ſuch men are vnwiſe in ſo dooing, and haue ſmall conſideration of their age. For there be ſome young ſtriplings hauing almoſt no tokens of a man, which doe enter into this yoake either by a certain vnaduiſed raſhnes, or by the inſtigation of baudes, or elſe by the compulſion of their parents, which gape for a great dowrie: Of this ſorte I haue knowen ſome, which before the yeere were ended, haue beēn very weak and feeble in their loynes and ſhancks, and all their vitall

Gen. 2.

The commoditie of mariage.

Mariage muſt not be raſhly taken in hand.

Vntimely wedlock weakneth many.

vitall iuice was ſo exhauſted and conſumed, that I was conſtrayned to comfort, recreate, and reſtore their decayed and impayred ſtrength with nouriſhing medicines. Wherefore let not boyes, or thoſe that be little elder then boyes, apply thēſelues to the procreation of Children: but let euery one meaſure & trie well his owne ſtrength; whether his loynes be ſtrong enough to beare the ſame or no. But he that purpoſeth to addict himſelfe to matrimoniall ſocietie, muſt obſerue this thing ſpecially, to chooſe for his wife one that is of honeſt ſtock and kindred, not ſomuch reſpecting her great dowrie (although that ought not to be refuſed) as her gētle, comly, honeſt, chaſt and ſhamfaſt maners, and good behauiour. For a woman (as the Comicall Poet ſayth) *if ſhe be commendably mannered, ſhe is ſufficiently dowred.* A proper wittie and ſage ſaying is that of *Alcumena*, as *Plautus* hath written: which euery young mayd & matron ought to keepe ſure in remembrance, *I doe not accompt* (ſayth ſhe) *that to be a dowrie which commonly is called ſo: But I iudge this to be the right and beſt dowrie, namely, honeſtie, chaſtitie, ſhamefaſtneſſe, and continencie, feare of GOD, loue of parentes, and concord of Kinsfolkes, obedience to my huſband, and to be chiefe ouer them that be honeſt, that I may bee bounteous to the good.* Therefore parentes muſte very carefully be-

In chooſing a wife haue regard of her honeſt ſtock and kindred.

Amphi. act. 2.

Parents must haue good regard to the frailty of their daughters.

beware, leſt this fraile feminine ſexe being brickle veſſels, and prone to ruine, ſhould be ſtayned with any ſpot of infamie, or ſuſtaine any loſſe of honeſtie, eſpecially when they beginne to be mariagable, and come to their full ripeneſſe, but they muſt enforme and inſtruct their daughters vnto decent behauiour and vertue, and exhort and prouoke them vnto honeſtie of life and blameleſſe nourture. There be ſome lewd progenitors and wicked parents which vtterly neglect, yee rather doe deprane and corrupt the integritie of their daughters & virgins. For they marre them with domeſticall and familiar examples, and do open them the window vnto drunkenneſſe, malapartnes, and vnſhamefaſtneſſe. Whereby it commeth to paſſe, that by little and little they vſe to ſhake off all ſhamefaſtneſſe, and ſet their honeſtie to ſale, ſo that they ſuffer the ſame very eaſily to be aſſaulted, wonne, and ſpoyled, or doe not greatly reſiſt the craftie deceiuer of virginitie, whoſe touching, feeling, handling, groaping, kiſſes, and ticklings, they neither feare nor abhorre, but willingly without reſiſtance receiue the flattering allurements of ſuch wantons.

Eccleſ.7.

No occaſiō of offence or falling muſt be giuen to yong maidens.

Faults and errors committed in entring into mariage.

Amongſt many enormities and faults vſually committed in entring into the ſtate of matrimonie, there be three ſpecially, in my iudgment, to bee reprehended, whereof many dam-

dammages and inconueniences do proceede. The first is, becauſe the moſt part of mē do haſtily & vnaduiſedly, & without any ripe or cōuenient deliberation, attempt this kind of life, yea & that at ſuch age as is vnmeete for the ſame. Secondly becauſe ſome do addict themſelues to matrimonie too late and out of due ſeaſon, & take vpon thē to beare this burthen, when as their flouriſhing age fadeth, and they begin to waxe olde. Laſtly, becauſe they ſuffer themſelues to bee coupled in an vnequall yoake of wedlock, the healthfull and ſound with the ſick and diſeaſed, the young man, becauſe he gapeth for a great dowrie, with the olde woman: Which is a thing diſſonant and diſcordant from naturall ſocietie; the old man with the young girle, which is a match not vtterly to be reprehended, nor in mine opinion, altogether contrary to the order of nature, conſidering that many crude olde men, and ſuch as bee of greene olde age, are not vnable for procreation, which cannot bee in aged and fruitleſſe women. But as too much haſtineſſe and ſpeede in ſetting their mindes on mariage too ſoone, is to be diſprayſed in young men: ſo is the ſlackneſſe, ſlowneſſe, and long delay thereof in them that bee of full yeeres. For they which ſuffer themſelues to be tyed with this bond too ſoone, and bound with this knot too haſtily, their bodies being not

Feeble and weak perſons vnfit for wedlock

In entring into matrimony, all things muſt be done in due ſeaſon conueniēly

not yet firme and able enough, nor their ſtrength ſufficiently increaſed, ſuch young vnexpert Souldiers cannot long abide the brunt in this wreſtling conflict, but after one aſſault or two, their courage fayleth them, and their liuely vigor withereth like plants plucked vp by the rootes. But they which delaying from day to day do ſuffer the lawfull time of mariage to paſſe away from them, and doe long time deferre the purpoſe of contracting matrimonie, doe liue a ſad, ſowre and vnpleaſant life, or ſometimes pollute themſelues with inordinate and vnlawfull vncleanneſſe: Which inconuenience is euery where euidently to be ſeene in ſo many men that bee diſeaſed in the fundament, that bee annoyed with many maladies, wryed, bleare eyed, crooked, gowtie, and hauing legges puffed and ſwolne: which men, if afterward when they are weary and yrke of that kinde of life, do happen to be aſſociated & linked in lawful wedlock, they throw themſelues into a great heap of griefes & troubles & much tediouſnes. For inſomuch as they are exhauſted, waſted, ſpent, worne out, and their ſtrength impayred by the intemperance of Venerie, wherein they lewdly liued before, they are both grieuous to themſelues, and the hope and deſire of the newe maried woman is fruſtrate.

Let them that be of full age and ſtrength, marry.

What soeuer societie consisteth not within the limites of maryage, is reproueable, and disagreeable from lawfull matrimonie.

Chap. 55.

FOrasmuch as Christ our Sauiour and his Apostles doe detest incontinencie, vnclanesie, inordinate lust, and vnlawfull loue, and doe pronounce them to be excluded from the Kingdome of God, which doe contaminate themselues with adultery or with the filthy lust of whoredome and fornication, I cannot see with what face or colours those persons are able to defend themselues, which abhorring matrimonie, doe purpose to liue at their owne liberty, viciously, delitiously, and dissolutely. For there be some, which without the bounds and compasse of wedlock, doe addict themselues for a time to one louer, concubine, or paramour, neither with comelinesse, nor honesty, nor quiet minde, nor safe conscience. They indeede seeke for commoditie and ease of their life as they perswade themselues, neither can they abide to assigne themselues to any woman, from whome they may not leape backe nor recoyle. But sometime they find a great deale more bitter griefe

Mat.5. & 11

Hebr.13.

Vnlawfull loue, lust, & carnall copulation.

What happeneth to thē which dissolutely delight thē-selues with lecherie.

griefe and anguish, and are constrayned to suffer and abide more contumelious despight at the hands of their imperious, stout, & malapart leman or louer, then of her which is a mans wife lawfully assigned and admitted. And they haue this inconuēiēce also besides; because that long familiaritie maketh this sex bolde and presumptuous, so that if a man bee weary of her, and would gladly bee rid of her, and send her packing, he cannot doe it without tumult and troublous stir. For they make an outragious vprore and confused hurlie burlie, when any mention of diuorce or separation happeneth, or when they feare, because of some storme which is risen, that they shall be shut out of doores.

Those familiar and domesticall companions which foolish Priests doe receiue into societie of life, doe minister many, yea and abundant examples, of which Priests single life is exacted and required, a thing truely very hard and exceeding difficult for thē, which be strong, lustie & of good constitution & complexion, to obserue and keepe inuiolated; and so the lawfull vse of matrimonie is forbidden. Wherefore those men erre greatly being farre wide from the trueth, and in the choice of humane societie are vtterly deceiued in an ill opinion, and blinded in a detestable error, which thinke that those men liue at ease and

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in quiet, who being free from a wife, do keepe some woman at home, or hunt and seeke for one abroad, with whom they may recreate & delight themselues, and whose company they may enioy and take pleasure of, when they lust. When as indeede oftentimes, yea and commonly for the most part, besides the disquietnesse of mind and tormenting griefe of conscience, more tediousnesse, trouble and vexation, more iealously and suspition riseth by meanes of such a louer or concubine, that may bee taken or let to hire, and tarieth but for a time, then of a lawfull and faithfull wife, solemnely admitted and taken vnto perpetuall societie of life. And albeit in this estate, as in many other, the sweet is mingled among the bitter, the sower with the pleasant, the merie with the soric, foule weather with fayre; neither is this ordinance of life free from couert hatred, contentions, alterations, obiurgations, chidings, & the affection of iealousie (as there is noth ng in any kind of life that is happie and blessed in euery respect:) yet for all that, no fault or blame must be layd or imputed to the order of matrimonie. For although very many detriments, dammages, and inconueniences be incident vnto this kind of life, and maried folkes be molested with great grief, care, thought, heauinesse, and trauaile in the nourishing, education and bringing vp of their

Carnall copanie without matrimonie burdeneth the conscience.

No state of life without griefe.

1. Cor. 7. children, and, as S. *Paule* testifieth, in establishing their houshold substance and domesticall estate: yet neuertheleſſe mutuall loue & procreation of childrē, by the ordinance of God, doth mitigate all theſe dolours, and ſweeteneth all this bitterneſſe. Children alſo are a delectable pleaſure and ſingular delight of matrimonie, whereby matrimoniall loue is increaſed and maintained, and great ſolace and comfort mutually on either partie is conceiued. But if contrarie to their will and deſire, they happen to haue no increaſe by iſſue, and the hope of their poſteritie for the ſpace of ſome yeeres to be differred: yet neuertheleſſe the faithfull loyaltie of matrimonie muſt bee kept inuiolably, and the mutuall fellowſhip of life maintained ſo, that the one be a good ſtay to the other, euen like to fruitfull trees planted and ſet nigh together in a border, which doe ſhore and proppe vp a vine, whereon it is ſuſtained, and being as it were maried, ioyned, and nayled thereunto, groweth vp exceedingly, and ſpreadeth it ſelfe very largely. For as a vine deſtitute of proppes and ſhores, falleth downe and lyeth flat on the ground: ſo doth matrimonie alſo fall and houſhold wealth decay, vnles it be vpholden with mutuall helpe and diligence of man and woman. But if there be any enormitie in this ſocietie, if any inconuenience, ſuſpitions, tumults, diſquietneſſe

Childrē are the delight of matrimonie.

The lacke of children muſt be takē patiently

Matrimony compared to a vine.

quietheſſe or diſcord doe inuade the maried couple: it muſt be rather imputed and aſcribed to the affections, perturbations, and waywardneſſe of both ſexes, then to this inſtitution and ordinance. For theſe enormities are not proper to wedlocke, but be the offences and vices of our depraued and corrupt nature and of a troublous mind, which we haue gotten by the ſpot of originall ſinne, vpon which all the blame ought to be layed.

Mens affections are to be blamed & not nature.

How and by what meanes it may be brought to paſſe, that death be not terrible to a man of lewd and naughtie nature.

Chap. 56.

COnſidering that in humane eſtate there is nothing permanent, nothing ſure & ſtedfaſt, but all things, yea euen the beſt commended & moſt approued, are momentanie, fraile, tranſitorie, and doe ſoone faile and fall: there is no cauſe why a man ſhould greatly loue, like, extoll, and eſteeme the ſame, and be delighted withall more then is meete: but rather erect and lift vp his minde and heart vnto the heauenly habitations, and regarde, conſider, meditate, and muſe vpon thinges perfect, ſure, and eternall. For whoſoeuer fixeth in his heart vndoubted truſt in GOD the father by Chriſt Ieſus, and thereupon

We muſt haue no truſt in caducall things.

Assured trust in Christ putteth away the feare of death.

groundeth the sure hope and expectation of immortalitie, he need not feare any imminent chaunces and endammagements, he hath no cause to dread sickneſſe, calamities, daunger, no nor finally death, whereof thoſe men ſpecially be ſore afrayd, who are deſtitute of the Spirit of God, & not endued with any knowledge of the deitie. For they which put their confidence in GOD, being ſtrengthened and ſupported with his holy ſpirit, doe boldly and manly, without any feare or diſcouraging, ſtand and abide againſt all aduerſities. For as S. *Paule* ſaith, *We haue not receiued the ſpirit of bondage, or of feare, but the ſpirit of adoption, of power, and of loue, by whom we boldly cry Abba, father. Herein,* ſaith S. *Iohn, is the loue perfect with vs, that we ſhould haue truſt in the day of iudgement. There is no feare in loue but perfect loue caſteth out all feare, for feare bringeth painfulneſſe or trembling dread.* Therefore to the end we may ſhake off all feare, and driue out of our minds all dread of death, and whatſoeuer it be that cauſeth trembling horror, let vs caſt all our care on our bountifull father, and referre and erect all our thoughts, our hope, our prayers, and our whole truſt and confidence vnto him, and vnto *Ieſus Chriſt*, who hath purged, cleanſed, and cleared vs with his bloud, and hath deliuered vs and ſet vs at libertie from ſinne, and from the tyran-

Rom. 8. 2. *Tim.* 1. *Gal.* 4. 1. *Ioh.* 4.

Coloſſ. 2.

Chriſt hath ouercome death.

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nie of death, and hath blotted out, rased, and quite cancelled the obligation or handwriting which was against vs, wherewith wee were bound, and as it were indebted to the diuell. Moreouer, Christ our Sauiour, to the end he might comfort and fortifie mens fearefull minds, and declare that all our hope and trust consisteth and resteth in him, saith thus, *Be of good comfort, I haue ouercome the world.* *Ioh.16.* *Now is the Prince of this world iudged*, that is to say, he which brought in death, is repulsed by my death, and condemned in iudgement, and deposed from his power to doe hurt, whereof hee is depriued. *The Prince of this world commeth, and hath not any thing in mee.* *Ioh.14.* By the comfort of which words he sheweth manifestly, that *Satan*, and those which in this world by sinne are his confederates, hath no power against Christ or his members which cleaue vnto him, and bee graffed in him by faith. These holesome and liuely sermons worke this effect in the mindes of those men which leane and trust vnto his defence, that casting away the feare of death, they lustily, cheerefully, and couragiously enuiron and fortifie themselues against any assaults, or inuasions of troubles, or calamities whatsoeuer, and declare their inuincible magnanimitie, and with great confidence breake forth into these words: *Myne eyes are euer looking vnto* *Psal.25.*

A similitude of the that be in great debt.

Christ is a terror to Satan.

Comfortable sentences.

the Lord, for he ſhall plucke my feete out of the
nette. The Lord is my light, and my ſaluation,
Pſal.27. *whom then ſhall I feare? The Lord is the defen-*
der of my life, of whom then ſhall I be afrayed?
Pſal.3. *If an hoaſt of men were layed againſt me, yet*
ſhall not my heart bee afrayed: I will not feare
Pſal.23. *thouſands of people that compaſſe mee about. If*
there riſe up warre againſt mee, yet my hope
is in him. Though I walke in the middeſt of the
ſhadowe of death, I will feare no euill, for thou
Iob.13. *art with mee. Though hee kill mee, I will put*
my truſt in him: that is to ſay, If he caſt vpon
mee the horrour of death, and if I muſt bee
ſpoyled of my life, yet for all that I will truſt
in him, who by his prouidence will make a
Pſal.118. Hebr.13. way and vſe meanes to ſaue mee. *The Lord*
is my helper, I will not feare what fleſh ſhall do
Ieremy.17. *vnto mee.* And that ſaying of *Ieremie. Behold,*
ſay they, where is the word of the Lord? Let it
come. And I was not troubled, following thee
the ſheepeheard, and thou knoweſt, I haue not
deſired the day of man: that is, I looke not for
A place of Ieremy expounded. helpe of any other, but of thee, ſo that I re-
gard not a whit, neither doe I feare them
which threaten my death. *Be not thou a terror*
vnto mee, O my hope, in the day of my affliction:
Let them be afeard, but let not me feare.

Saint *Paule* being inflamed with the ſame feruent and ardent zeale of faith, and truſting vnto the ayde and protection of GOD, pronounceth

nounceth assuredly, and boldly, that there is nothing in the world so dreadfull or horrible, that can put godly mens mindes in feare, or plucke them away from the loue of GOD and sure trust reposed in him. *For I surely perswade my selfe*, saith he, *that neither death, neither life, neither angels or inuisible spirites, neither principalities or powers, neither things now at hand, nor things to come, neither any other creature, shall be able to separate vs from the loue of GOD which is in Christ Iesus our Lord.* Rom. 8.

So S. *Paule* doth constantly shewe, that he which is graft in GOD the father by Christ, doth valiantly, fearing nothing, stand and abide agaynst all manner terrours, how or whence soeuer they happen, agaynst the inuasions, furious rage, and raging noyse of enemies, agaynst the horrour of death, which either enemies or foes doe threaten, or which sickneste accelerateth, or the lawe of nature bringeth. Seeing therefore that there is nothing more effectuall to deliuer mens minds from the feare and great dread of death, then sure and stedfast trust in GOD through Christ our leader, guide and Captaine, whereby we conceiue most sure and vndoubted hope of resurrection, and most assured expectation of euerlasting life: vnto this most sure

The confidence of Paul quickneth al mē. *Psal.* 46.

What taketh away feare of death.

refuge, let all men make all speede possible, and bend all their endeuour, let euery one of vs embrace, accept, loue, and imprint in his heart this holesome and heauenly doctrine, herewith let all men comfort, stay, and strengthen themselues in all daungers, distresse, and imminent extremities: herewith let them appease and quiet their conscience, and with the meditation hereof let them put away all sorowe of heart, and shake off heauinesse and mourning, which they conceiue, when they are depriued either of parents or of children. Hereunto belongeth that liuely consolation of the Apostle, wherewith he comforteth the *Thessalonians* with constant expectation of the resurrection & sure hope of eternall life, and willeth them to refraine from weeping, and not to mourne and make lamentation for their friends departed and taken away from amongst the liuing, as the Ethnickes or heathen vse to doe. *I would not brethren*, saith he, *that yee should bee ignorant concerning them which are fallen asleepe*, (being brought to rest as it were with sleepe, and not with death) *that yee sorrowe not nor take griefe, as other doe which haue no hope of returning to life againe. For if wee beleeue that Iesus dyed, and liued againe, euen so them also which are fallen asleepe by Iesus, God will bring with him.* And a-

2. *Thess.* 4.

The dead must not be mourned for after the maner of the heathen.

Death is a sleepe.

gaine

gaine, when he withdraweth the *Philippians* from worldly things, and reduceth them to thinges sure, incorruptible and perfect, hee saith, *Our conuersation is in heauen, out of the which wee looke for the Lord Iesus Christ, who will transfigure our base bodie, and make it in fashion like vnto his glorious bodie, according to the mightie working whereby he is able to subdue all things to himselfe.* In which wordes Saint *Paule* admonisheth them, to comfort, strengthen and fortifie themselues in all their afflictions, with the loue and longing desire of eternitie, and in the conflict of this life to bee afrayd of nothing that may withdrawe or call vs away from that farre better life, to the which Christ hath opened vs the way by the power of his resurrection. Wherfore whē we come to the last day of our life, and when death is euen hard at hand, which euery man feareth, vnlesse he consolate and corroborate himselfe in Christ, or when any meditation hereof commeth into the minds of them that be sound and well in health, or if pouertie, or sickneſse, or miserie, or any other daungers and perills of this life doe oppresse and afflict vs: let vs then, and at all times, referre all our petitions, hope, and desires vnto Christ Iesus, who by his death hath payed the penaltie, and suffered the punishment that was due

Philip. 3.

By what things and meanes the feare of death is to be put away.

Comfort in Christ.

Our eyes must be fastened and fixed on Christ.

to

Coloſſ. 3. to vs, who hath forgiuen vs all our ſinnes, who is the propitiation for our offences, who

1. Ioh. 2. is our aduocate, as Saint *Iohn* ſaith, our interceſſor and ſpokeſman vnto GOD the father, who is the reconciler of GOD and man, and

1. Tim. 2. who, as Saint *Paule* ſaith, *hath giuen and offered vp himſelfe a redemption, raunſome, offering, and ſacrifice for all men.* In him onely

Eſai. 50. conſiſteth our ſaluation, life, and reſurrection. *By him wee haue acceſſe and entraunce in one ſpirit vnto the father. By his bloud ſhed wee*

Epheſ 2. *haue obtayned redemption and remiſſion of ſinne.*

Coloſſ. 1. *Becauſe it well pleaſed the father that in him*

Ioh. 1. *ſhould all fulneſſe dwell, and by him to reconcile vnto himſelfe all things being pacified by his bloud. Seeing therefore that wee haue ſuch a great, ſuch a worthie, and ſuch an excellent high Prieſt*, as ſaith the author to the *Hebrewes*,

Hebr. 4. *who hath pierced the heauens, euen Ieſus the ſonne of God, who being tempted by all meanes without ſinne, feeleth and hath compaſſion on our infirmities: Let vs come with truſtie boldneſſe vnto the throne of grace, that wee may obtaine mercie to helpe in time of our neede.* For

Chriſt is the peace-maker between God and man. wee being ſuccoured with the defence and protection, and ſtronglie enuironed and fenced with the garde of ſuch a renowmed Captaine, doe valiantly withſtand and conſtantly

ſtantly abide againſt all monſtrous miſchiefes of diuels, which forthwith vaniſh away aſſoone as the light of the trueth ariſeth; againſt ſinne, death, and hell: and ſo wee are brought out of the daungerous watch and watchfull warfare of this life vnto that deſired and happie hauen, and moſt bleſſed habitation in heauen. Wherefore if any dammage, detriment, inconuenience, misfortune, or miſerie ſhall come to a man in the ſwift running courſe of this life, if any man happen to be caſt or brought into any daunger of his life, to bee pinched with pouertie, to bee afflicted with ſickneſſe, to bee vexed of enemies, if deſolation and calamitie fall vpon him, if his wickednesſes and iniquities abound, if the innocent and giltleſſe be oppreſſed and killed, if ſounde and holeſome doctrine bee contemned, if hereſies and pernicious ſects and opinions growe vp, if peruerſe errours bee ſowne abroad on euery ſide: in all this ſo great confuſion and troublous tumult of worldlie affayres, let euerie man betake and committe himſelfe vnto Chriſt, and ſeeke the aſſurance of ſaluation at and of him onelie, reſt and truſt whollie in him and vpon him, ſtaye and ſtrengthen himſelfe on him as on the ſacred anchor, and finally

How the mind and conſcience is to be ſtrengthened when death approcheth.

In Chriſt is the comfort of all calamities.

Chriſt is the ſacred and ſure anchor in al tempeſts of this troublous world

finally eftſoones meditate and ruminate in his minde that conſtant profeſſion of *Dauid*

Pſal.16. *I will ſet the Lord alwayes in my ſight, for hee is on my right hand, ſo that I ſhall not bee mooued nor troubled.* In which wordes hee ſheweth that hee hath his eyes ſtill continually fixed on GOD, and that he truſteth in his defence, and that by his helpe hee abideth ſtedfaſt in daungerous and doubtfull matters, and wauereth not, nor is carried about with any

Epheſ.4. winde of doctrine, but is ſtable and conſtant, and is not mooued away from that truſt which hee hath repoſed in GOD, euen for this cauſe onely, becauſe he findeth God

Hebr.13. fauourable and inclined to mercie, and to aſſiſt him in all things; ſo that boldlie hee breaketh foorth into theſe wordes: *Behold*

Pſal.28. *the Lord is my helper, and my heart hath truſted in him, and I am helped, and my fleſh hath flouriſhed much in him, and willingly and gladly will I confeſſe unto him.*

Of the greatneſſe, highneſſe, maieſtie, and power of the name of Ieſus Chriſt: by which onely Magicall enchauntments muſt be reſiſted, and illuſions of Deuills vanquiſhed, and what ſoeuer dammages, hurts, or inconueniences happen to bee done either to the mind or to the bodie, muſt be auoyded.

CHAP. 57.

FOraſmuch as I haue ſhewed a little before, that enchauntments, ſorcerie, and Artes of Magicke ought to be vtterly rooted out, and that ſuch wicked and miſchieuous practiſes ought not to bee exerciſed of any man: It remaineth now, that I ſhew by the way as occaſion ſerueth, with what vertue, power and efficacie, with what wordes and prayers mens minds that are beſieged, afflicted, and ſnared with the deluſions and deceitfull iugling caſts of diuels, may be eaſed and helped: moreouer by what meanes we may driue away and deſtroy witching ſorcerie, which the miniſters of diuels doe bring vpon their miſerable captiues, vexing & tormenting both their minds and bodies. Theſe wicked miniſters doe priuilie leape into the bodies of men and women, and doe violence to humane nature, and depriue the ſame of her proper power and naturall ſtrength, or at leaſt way alter & change the

Diuels are enuious & malicious aduerſaries vnto men.

Diuels mingle theſelues with humours as infectiõs in mens bodies.

the ſame. Theſe euill angels or ſpirites doe mingle and conioyne themſelues with the foode, nouriſhments, and humours of mens bodies, with their ſpirites or ſoules, and with the winde and ayre which wee receiue within our bodies, and wherewith we breathe, and doe corrupt many other things which we vſe neceſſarilie, and wherewith health is preſerued. Therfore I haue thought it good, and doe iudge this thing worth the labour, to ſhewe plainly, by what meanes miſerable wretched men may well and conueniently be eaſed, rid, and deliuered from ſuch bonds of thraldome and miſchiefe, wherewith they feele themſelues wrapped & encombred. For the harmes and hurts wherewith they are annoyed, can not bee referred vnto any naturall cauſes, nor bee expelled with thoſe remedies, wherewith common diſeaſes are cured. If any diſeaſe or ſickneſſe come of ſurfetting, of venereous act, of wearineſſe, of cold, heate, fulneſſe, hunger; euery one of theſe is driuen out by peculiar remedies. But ſuch miſchieuous hurts as are done by euill ſpirits, doe not require any naturall remedies at all, but diuine, heauenly, and ſupernaturall medicines.

The hurts which diuels do, can not be referred vnto naturall cauſes.

Some men meruaile that ſo great power is giuen to the diuell and his miniſters, ſo to vexe, torment, and afflict men. God dooth partly winke at, and will not behold thoſe harmes

Why God ſuffereth vs to be vexed of diuels.

harmes which the ſouldiers of Satan and diuelliſh ſorcerers doe vnto wretched men, but ſuffereth them to be vexed, payned, and macerated, and herein conſiſteth the good conſideration of his merciſull purpoſe and prouidence: and partly he doth inſtigate the diuell and his miniſters, to vſe ſuch fierceneſſe and crueltie agaynſt manie that haue deſerued ſuch affliction, and ſo vſeth the malice of them for the puniſhment and chaſtiſement of the vngodlie. So is the lying ſpirit ſent into the mouthes of all the Prophets, to the ende that *Achab* being deceiued and ſeduced, may goe vp to battaile, wherein preſent deſtruction was prepared for him. Sometime God doth ſuffer ſome men to haue ſuch harme, damage, and detriment done vnto them, thereby to trye their conſtancie. So he permitted *Iob* not onely to bee depriued of his goods, and robbed and ſpoyled of all his riches, but alſo to haue his bodie rent and tormented with moſt grieuous payne. And this ſame hee ſuffered to bee done, partly to prooue and trye the conſtancie of the man, and to encourage other men to the patient enduring of tribulations, leſt they beeing diſcouraged with miſeries, ſhould fall from GOD: and partly to declare his power, by which he comforteth & ſtrengtheneth them that

God vſeth the malice of diuels to puniſh the wicked therewith.

3. *King.* 22. Achab deceiued.

Iob. 2.

Why Iob was vexed of the diuell.

that put their truſt in him, and when as they are brought euen to nought, he lifteth and ſetteth them vp, and reſtoreth them to their old former dignitie. But we muſt conſider the diuerſitie of the common ſort of lunaticke perſons poſſeſſed with ill ſpirits, which are beſieged and aſſaulted of the diuell, or be vexed of him in any part of their bodie. For very many of them are dull and ſenſeleſſe, and farre from the knowledge of GOD, vpon whom the diuell (as an apt and readie inſtrument) exerciſeth his tyrannie. So Satan aſſayleth ſluggards, Idolaters, and ſuperſtitious perſons, in whoſe mindes rather he findeth a reſting place, then in theirs, who are inſtructed with the knowledge of the maieſtie and power of God, and doe ſtabliſh and ſtay themſelues with aſſured truſt in him, for he is rather afrayd of ſuch godly perſons, and dare not plant his engines, nor worke his ſubtile inuentions againſt thē, becauſe he knoweth ſurely, that his attempts and enterpriſes ſhall be vayne and fruſtrate, and not preuaile agaynſt them which do watch diligently, and are ſtrengthened with the ayd and protection of God. For like as Caſtles, Towers, and Cities that be not enuironed with any walles, that be not fortified with any ditches, trenches, rāpars, or fortreſſes, that bee not furniſhed with any

The diuell aſſaileth dull and ſenſeleſſe men.

A ſimilitude of a citie neither well walled nor fortified.

ny garrisons of souldiers, are wont easely to wonne: euen so mens slouthfull and slug-ishe mindes, which bee not strengthened with holesome and heauenly doctrine, nor stablished with confidence in God, are the more in daunger, being subiect and ready to be snared and caught with the wily deceipts of Diuels, and so fall the sooner. And be-use aboue all other thinges, Sathan desi-reth this chiefly, to abolish the glory of God, to draw man from saluation, and to sollicite and moue him to fal away from God, he ceas-eth not to assaile him within and without, and enuiously and maliciously dooth what he can, to worke destruction sometime to the body, sometime to the soule, and sometime to both body and soule. As *Cain* and King *Saul* doe minister examples vnto vs, so doth also *Iudas Iscariot*, whose mind whē the Di-uel had driuen to desperation and mistrust, when with tediousnes & wearines of his life he compelled him to hang himselfe, and so de-amed his body with the publique reproche ignominy of such an horrible, mischieuous, and most wicked fact. But although Sathan being a most enuious and malignant enemy of mankinde, hath and vseth a thousand wiles and sleights to deceiue and hurt vs: yet ne-uertheless, he is put to flight and to the foile with this one thing only, which is very effec-

The diuell prouoketh men to euery wicked and hurtful thing.

Genes 4.
1. *King.* 31.
Mat. 27.
Mat. 8.

The diuell is driuen away by truſt in God.

tuall and a ſoueraigne helpe, and preſent remedy, namely with ſound and ſure faith, and conſtant and ſtedfaſt truſt in GOD the Father by Chriſt. With which fortification the Apoſtle Saint Peter admoniſheth vs, to fight againſt the crafty laying in waite, fallacies, fraudulent attemptes, deceiptes, ſlilineſſe, ſubtilties, rage, and fierceneſſe of that peſtiferous tyranne, that is to witte, with ſobriety and watchfulneſſe, fortified and fenced with Faith. For hee dooth as it were plucke by the eare, awake, ſtirre vp and quicken ſecure, negligent, and recheleſſe perſons with theſe wordes. *Bee ye ſober and watch: for your aduerſary the Diuell goeth about as a roaring Lion, ſeeking whome hee may deuour, whome reſiſt yee being ſtedfaſt in Faith.* For as Saint *Iohn* ſayth, *This is the victory which hath ouercome the worlde, euen our Faith.* For the truſt which we haue ſurely repoſed in Chriſt, and wherewith we commit our ſelues wholly vnto ſuch a valiaunt defender, againſt the Diuels and Princes of this world, doth winne and get vs the victory ſo triumphantly, that wee bring home rich and goodly ſpoiles taken from the enemy thus conquered and ouerthrown. Therefore whenſoeuer wee determine and goe about to worke ſome thing againſt the aduerſary, and to withſtand his enchaunt-

1. *Pet.* 5. Saint Peter armeth vs againſt the Diuell.

1. *Ioh.* 5.

Diuelsmuſt be driuen away by truſt in Chriſt.

ments

ments and reſiſt his bewitching ſorceries, or driue euill ſpirites out of mens mindes: all the ſame muſt bee wrought and brought to paſſe by aſſured truſt and confidence in Chriſt Ieſus, reiecting and abandoning all olde wiues ſuperſtition, and vanity of the Ethnickes or Heathen, and other execrable blaſphemies and deteſtable curſinges done by Magicke. For GOD by his Sonne, who is the brightneſſe of his glory, and the expreſſe Image of his ſubſtaunce, worketh all thinges in all men, and ruleth euery thing with the word of his power. And this prerogatiue deſerued hee to haue for his ſingular obedience, humility, and modeſtie towardes his Father. *For when hee was in the forme of GOD*, that is to ſay, like match and equall vnto him, *he thought it no robberie to bee equall vnto GOD, but hee abaſed himſelfe, taking on him the ſhape of a ſeruaunt, and humbled himſelfe, and became obedient euen to the ignominious and deteſtable death of the Croſſe. Wherefore God hath exalted him vnto the chiefeſt and moſt excellent highneſſe, and hath honoured and illuſtrated him with a name which excelleth euerie name, that in the name of IESVS euery knee ſhould bowe both of thinges in Heauen and thinges in earth, and thinges vnder the earth, and that all tongues*

Heb. 1.

All attributed to Chriſt.

Philipp 2.

Chriſt equall to God.

The greatnes and highnes of the name of Ieſus.

ſhould confeſſe and acknowledge, that Ieſus Chriſt is the Lord vnto the glory of God the Father, Vnto whome all the glory of the ſon redoundeth, and is referred, and contrariwiſe al glorie of the Father vnto the Son. Therfore if any man purpoſe to attempt any ſuch thing, if hee goe about to eaſe and helpe afflicted mindes, if hee labour to driue Diuels out of mens bodies, let him take in hand to perform the ſame by calling on God the Father, with vndoubted truſt and confidence of and in the name of Ieſus Chriſt: for ſo ſhall hee obtayne all thoſe thinges, and ſhall not bee fruſtrate of his deſire. For by the efficacy, vertue and power of this marueylous, wonderfull, high, honorable, and excellent name (ſo that a man doo not doubt nor miſtruſt the promiſes of God) ſickeneſſe is aſſwaged, maladies bee mittigated, affections, paſſions and perturbations of the mind be quieted, tempeſts, ſtormes, and tempeſtuous ſeas become calme, Deuils flye away, as Chriſt immediately before his aſcenſion into heauen, promiſed, poiſoned potions loſe their ſtrength, ſerpents cannot ſting nor hurt, the darkeneſſe of the minde is diſperſed, the terror, feare and horrour of death is driuen away, hurtfull and noiſome thoughtes are expelled and vaniſhe away, the minde conceiueth tranquillity, and a quiet and peaceable conſcience, ſo that whatſoeuer commeth or falleth

Great and hard things are done by the name of Chriſt.

Mar. 16. All kynd of euils are ouercome & expelled by confidence in Chriſt.

falleth vppon vs, and whereſoeuer it chance, nothing in the world can make vs afraide, becauſe God the Father comforteth, ſtrengtheneth, and ſtabliſheth vs with his ſpirite by Ieſus Chriſt. Therefore thy minde muſt be lifted vp vnto the liuing God by his ſonne being our guide and leader: and remember that al things which thou purpoſeſt to take in hand muſt be accompliſhed by the power of the wonderful name of Ieſus. For all power in heauen and earth is giuen to him. *Neither is there any other name vnder the ſunne wherin conſiſteth ſaluation:* Which name is terrible to the vngodly, dreadfull to Diuels, ſo that it maketh them to tremble: but to them which beleeue and truſt in him, it is power, wiſedome, ſaluation, life, and reſurrection. For he is ordayned of God to be iudge of the quicke and the dead, I meane Ieſus Chriſt, the faithfull witneſſe, the Prince of the Kings of the earth, which loued vs, and waſhed vs from our ſinnes by his owne bloud. *To him* as Saint *Peter* ſaieth in the Actes of the Apoſtles, *all the Prophetes giue witneſſe, that whoſoeuer beleeueth in him, ſhall by his name receiue forgiueneſſe of ſinnes.* *This is euerlaſting life* (which teſtimony Chriſt exhibiteth to the Father) *to knowe thee the onely true God, and Ieſus Chriſt whom thou haſt ſent*, vnto whom the whole efficacie and vertue of the Godhead, and whatſoeuer po-

Mat. 28. *Mar.* 16. *Act.* 2.

Act. 4. 1. *Cor.* 1. *Apoc.* 1.

Act. 10.

In Chriſt is forgiuenes of ſinnes.

Ioh. 17.

wer and wiſedome may bee aſcribed vnto GOD, is referred, attributed, and deriued. Seeing therefore that this name is ſo glorious, ſo noble, ſo renowmed, ſo honourable, ſo holy, ſo inuiolable, and of ſo great Maieſty and power: we muſt diligently take heed and ſtudiouſly beware, that it bee not vſed vainly and vnreuerently, as thoſe derided coniurers did, who when they attempted and tooke vppon them, with certaine rites and wordes purpoſely conceiued for their gaine and for an oſtentation, to driue away the hurtfull ſpirite, abuſing the name of Ieſus, by the power of which name *Paul* did worke miracles, they brought themſelues into great daunger, and their coniuring or rather mocking deluſion was endammageable to them. For hee that was poſſeſſed of the Diuell preuailed againſt them, and ranne vppon them, and rent and wounded them ſo cruelly, that they were conſtrayned to ſaue themſelues by flying away out of the houſe. There haue been alſo euen in our time certaine ſeely fooliſhe prieſtes, who when as they, being neither armed with any Faith of the name of Chriſt, nor indewed with integrity, attempted the like enterpriſe, were derided of the Diuell, and put to ſuch ſhame, that they were compelled to leaue the thing vndone, and depart away with great feare and trembling.

Act. 19.

The coniurers rent & torne.

Coniurers now a daies foliſh babblers and led with vaine doctrine.

But

But if any man will goe about any ſuch attempt, and endeuour to driue out euill ſpirites out of mens bodies; Let him followe the example of *Peter* and *Iohn*, who vſing no ambitious wordes, lifted vppe the lame in this manner: IN THE NAME OF IESVS CHRIST OF NAZARETH ariſe and walke: and he forthwith receiuing ſtrength in his legges and anckles, and ſtarting vp, ſtoode and walked, and entred with them into the Temple, leaping and walking, and prayſing God. Seeing therefore that Ieſus Chriſt the onely begotten Sonne of God, coeternall and coequall with the father, in whome all the treaſures of wiſdome and knowledge are hidden, doth rule and gouerne all thinges with the worde of his power: it is meete that we, conceiuing and repoſing our whole truſt and confidence in God through Ieſus Chriſt, doe by his power, mighty operation, aide and protection, reſiſt and withſtand Sathan, ſinne, hell, and whatſoeuer other thinges are malicious aduerſaries and hurtfull vnto man. For, as Saint *Paul* ſayeth, *Excellent is that greatneſſe, ſtrength, power, and puiſſance, which God ſhewed according to his mightie working in Chriſt, when he rayſed him from the dead, and made him ſitte at his right hand in heauenly things aboue al power, and principality, and dominion,*

Act. 3. The miracle of Peter and Iohn.

All glory is giuen to Chriſt. *Coloſſ. 2.* *Heb. 1.*

Epheſ. 1.

minion, and aboue euery thing that is named not in this worlde onely, but also in that that is to come. And hee hath put all thinges vnder his feete, and gaue him the head aboue all thinges to the Church or Congregation which is his body, the fulneſſe of him, which filleth all in all: that is to ſay, Chriſt is he by whom God fulfilleth, perfourmeth and accompliſheth all thinges in all men, eſpecially in them which beleeue and truſt in him, and as the Apoſtle ſayeth a little before, *are ſealed with the holy ſpirite of promiſe, who is the pledge and earneſt of our inheritance vnto the redemption of the purchaſed and acquired poſſeſſion, vnto the praiſe of his glory.* Wherefore Saint *Paul*, who was accuſtomed to be exerciſed and tried in innumerable conflictes, and was conſtrayned patiently to ſuffer and conſtantly to endure many aſſaults, admoniſheth al men, that whenſoeuer dāgers are imminēt, death is threatned, Sathan laieth ſiege and aſſault to the minde, they reſiſt, withſtand, and wreſtle againſt them with a valiaunt heart that cannot be diſcouraged. For thus he encourageth and fortifieth the *Epheſians: Finally my brethren, be ſtrong through the Lord, and through the power of his might, put on all the armour of God, that ye may ſtand againſt the aſſaultes of the Diuell. For wee wreſtle not againſt bloud and fleſhe,* that is to ſay, againſt fraile and dying men, although euen they alſo

Chriſt is the head of the Church or Congregation.

Chriſt fulfilleth all things in all men.

Chriſt cōforteth and ſtrengtheneth vs in afflictions.

Epheſ. 6.

ſome-

sometime are malicious aduersaries, *but against Lordes and Rulers of the world, Gouernours of the darkenesse of this world, against spirituall craftinesse in heauenly things.* By which plenteousnesse of wordes and copiousnesse of sentences, as also by an elegant Metaphor deriued and taken of the conflict and inuasion of enemies, he sheweth that deuilish spirites, and their souldiers, gard, and ministers, doe with marueylous craft and wonderfull subtill policies, lay snares and go about to deceiue them, which bee addicted vnto Christ, and haue giuen their name vnto him. Wherefore, seeing that our enemies are so terrible, and so full of spiritual craftines, he proceedeth in his exhortation plainely to informe vs, with what munition and weapons we must withstand them: *Take vnto you,* sayeth he, *the whole armour of God* (taking example of them which being well harnessed, fenced, and appointed, do go forth into the embattayled armie, and stand readie in their aray) *that yee may be able to resist the aduersarie, and to stand vntill all things bee perfectly accomplished, and your businesse fully dispatched,* as they which bee not put to flight, nor constrayned to turne their backes. *Stand therefore with your loynes girded about with the girdle of truth, and hauing on the breast plate of righteousnesse, and shodde with shooes, that ye may be prepared and ready for the Gospell*

A similitude of industry in warfare.

The armor of christian souldiers.

Ephes. 6.

pell of peace. Aboue all take vnto you the ſhielde of Faith, wherewith yee may quench all the fiery darts of the wicked. And take the helmet of ſaluation, and the ſword of the ſpirite which is the word of God. Wherunto he addeth prayers and ſupplications, as it were ſuccour, aides, and defences in the reregard or arriere band, which worke ſuch effect, that wee obtaine the victory, and as Saint *Peter* ſayeth, who treateth of the ſame matter, that God in ſo doubtfull a conflict and in euent of battaile ſometime ſo vncertaine, doth renew, refreſhe, ſettle, ſtabliſh, ſtrengthen, and ſuſtaine them that be a little while afflicted, & euen as it were ready to fal. And ſith that the authority of *Pythagoras* was in times paſt had in ſo high reputation amongſt them that were addicted vnto him, and his doctrine ſo greatly eſteemed, that it was accompted in ſtead of an Oracle, and as it were ſpoken from the threefooted ſtoole or tables in the Temple of *Apollo* at Delphos, ſo that when any man doubted, by and by without any ſtay they obiected vnto him theſe wordes for perſwaſion, Αυτὸς ἔφα. *Ipſe dixit*, hee ſayde it, as though then it were neither right nor lawfull to repugne or reclaime the ſame: verely it is meete, right, and very requiſite vnto our ſaluation, to aſcribe the ſame honor, and attribute the ſame reuerence, yea rather farre grea-

Prayer is a good armour againſt the Diuell.

1. *Pet.* 5.

An argument of the authority of Chriſt.

greater, vnto Iesus Christ, and in affirming and defending his doctrine, and stablishing the profession of Faith, to make these wordes openly and clearely to sound in mens deafe and dull eares, ΠΙΣΤΕΥΣΟΝ, ΑΥΤΟΣ ΕΦΑ ΣΩΤΗΡ. *CREDE, IPSE DIXIT SERVATOR, Beleeue thou, for our Sauiour sayd it.* For his doctrine is not mans doctrine, his doctrine is not disproueable, not colde, not without authority and power, but liuelye, wholesome, effectuall, diuine, and godly, and bringeth beatitude and felicity vnto man, which onely must be acquired and obtayned of Christ, who is the fountaine of all wisedome and goodnesse, *And in whome dwelleth all the fulnesse of GOD bodily, by whome wee are complete. By him,* as Saint *Paul* sayth, *God the Father hath deliuered vs from the power of darkenesse, and translated vs into the kingdom of his beloued sonne, by whome wee haue reaemption in his bloud, euen the forgiuenesse of sins. Who is the Image of the inuisible God, the first begotten of all creatures, because that by him all things are created, which are in heauen & earth, visible & inuisible, thrones, dominations, principalities, powers. All things are created by him & for him, and hee is before all things, and by him all things haue their being. And he is the head of the body of the Church, the beginning & first begottē of the dead, that in all things he might haue*

Ipse dixit, must be attributed to Christ.

The doctrine of Christ excelleth all wisedome.

Coloss. 2.

Coloss. 1.

God hath poured all things on Christ most aboundantly.

the

the preeminence, and obtayne the principalitie. For it pleaſed the Father that the fulneſſe of all thinges ſhould dwell in him, and by him to reconcile toward himſelfe all things, being paciſied & appeaſed by the bloud of his Croſſe. Seeing therefore that God the Father hath giuen and beſtowed, hath ſhed and poured on Chriſt all thinges ſo liberally, plentifully and aboundantly, let vs labour and ſtriue to come, with all ſpeede poſſible, vnto this moſt plenteous, neuer-waſting and euer-laſting fountaine, and let vs be bolde, with muſt aſſured truſt and effectuall confidence, to aske, hope, and expect euery thing of him, let vs enterpriſe and take in hand to bring any thing to paſſe by him. If thou intend to driue away Diuels, to heale diſeaſes, to deliuer and rid thy ſelfe out of daungers, to deſtroy venemous beaſtes, to expell the pernicious power of poiſon, and aboliſh the hurt thereof, to moue mountaines out of their place, remember that all theſe thinges muſt be atchieued and accompliſhed by the ſtrength and power of Ieſus Chriſt, and by vndoubted affiance in him. For Chriſt promiſeth that all thinges ſhalbe plain, manifeſt, open, and eaſie vnto him that beleeueth and truſteth in him: Which moſt comfortable promiſe it pleaſed him to confirme vnto his Apoſtles in his laſt Sermon before he was taken vp into heauen. When he ſaieth: *Goe yee into*

The force of faith.

into all the whole world, and preach the Gospell to euery creature. Hee that shall beleeue and bee baptised, shall be saued, but hee that will not beleeue, shall be condemned. And these signes shall follow them which beleeue, In my name they shal cast out diuels, they shall speak with new tongues, they shall driue away and destroy Serpentes, and if they drinke any deadly thing, it shall not hurte them, they shall lay their handes on the sicke, and they shall be well, that is to say, at the touching of them they shall waxe healthfull and bee hole and sound. Al these things shalbe alwaies prest and ready, when the fruite and profite of the Gospell shal require a miracle. But indeed these things are alwaies wrought and performed in the hearts of men by the ministers of the profession of the Gospell, when as they driue and pluck filthy vices and abhominable sinne out of mens mindes, when as they heale the sicknesses and diseases of the minde, with the effectuall power of the spirite and with holesome doctrine, when as they doe deliuer and set the heart at liberty from coueteousnesse, hatred, wrath, euill concupiscence, craftie, false, and malicious surmises and accusations, backebiting and slaundering, and other venemous affections, and doe adorne the minde with diuine, holy, and godly giftes.

Mar. 16.

Miracles wrought in mens harts and minds.

Whether

Whether herbes and precious ſtones be of any power or anaileable efficacy in driuing away Diuels, and expelling other hurtfull things.

Chap. 58.

Herbes effectuall vnto many things.

Although herbes haue ſuch peculiar vſe and commodity, and ſuch ſpeciall force and ſtrength naturally by the wonderful work of the Creatour of nature, that they be meete & conueniently vſed and neceſſarily applyed for the ſuſtenaunce and medecine of mens bodies: yet notwithſtanding ſome herbes are nobly commended of old and auncient writers, becauſe they bee good helpes againſt miſchieuous hurtes, and doe driue away and expell all kinde of enchauntments, witchcraft, and ſorcery. Theſe are called remedies againſt all ill and miſchiefes, or preſeruatiues againſt poyſon and ſorcerie, becauſe they put away and expulſe whatſoeuer thinges are hurtfull, noyous, and grieuous to man. And this vertue is attributed not onely to herbes, but alſo to pearles and precious ſtones, which efficacy they haue not of their firſt fourme and qualities, that is to ſay, of the temperature of heate, of coldneſſe, of drineſſe, and moyſtneſſe, but by a peculiar power ſpecially pertaining to their kinde, and by a ſecret

Pearles indued with ſecret efficacie.

cret effect and hidden propertie, the cause whereof can not bee declared. So the Lodestone by rubbing of it, draweth iron to it. The Ieate stone and Aumbre, that Beades were made of, draweth chaffe and little strawes. The Saphire which is of the colour of the skie, light, watchet, or blunckket, preserueth chastity. The Iacint and Chrysolite being worn in a ring on the finger, resisteth the pestilence. The Emeraud and Prasine stone, which are green stones, doe make the heart merry. The Turquoyse saueth and preserueth from slipping, falling, and rushing against any thing, or if any such thing doe happen, it keepeth the body safe from hurt. Corall put on the necke, drieueth away troublous and terrible dreames, and mittigateth the feare that children haue in the night. The Carbuncle and Sardine stone, commonly called Corneol, so named of the redde berye of the Cornelier Tree, the fruit whereof is like to heppes, prouoketh mirth and gladnesse, and maketh a man cherefull, and causeth him to haue a goodly faire fresh florishing colour, by reason that the bloude hath ready passage and course throughout the body. So other precious stones haue power & do excel in o her vertues, some in one, some in another, & do chase & driue away hobgoblins or night spirits, fairees or elfes that do bewitch

Lodestone.
Amber or Aumber.
Ieate.
Saphire.
Iacint.
Chrysolit.
Emeraude.
Turquoyse.
Corall.
Carbuncle.
Sardine.

witch infantes, the night mares or hegges, and euil ſpirites of the aire, if we may giue credence to the monuments and workes of auncient wryters. So amongeſt herbes there bee ſome which preuaile againſt thoſe diſeaſes and horrible maladies, which are much like vnto the malicious vexations, grieuous afflictions and horrible tormentes of Diuels. Of which ſort be theſe, melancholy, frenſie, madneſſe, falling ſickeneſſe or foule euill, and moſt grieuous and cruell diſeaſes, which come to maides and widowes, of the paſſions of the wombe, or late fluxion of their naturall euacuations, or when they defer the time of mariage too long, and then be matched in matrimony. For the minde is ſo troubled and affected by meanes of noyous fumes, blacke and groſſe vapours like vnto ſoote of a chimney, that they thinke thēſelues to be vexed of ſome hurtfull ſpirite, and perſwade themſelues that the Diuell aſſayleth their minde, and drieth them vnto many abſurd, inconuenient, fooliſh, and odious imaginations. Vnto which noyful malady, attempting firſt inciſion or cutting open of the vaine for Phlebotomy or bloudletting about the ancles, holeſome herbes are applied in medicine, which may deliuer them from ſuch accidents: as namely theſe, Mugworth, Sauory, Peny royall or Pulioll royall, Organum or Organie, Clary. Morcouer among

Horrible diſeaſes are are driuen out by the helpe of herbes.

among herbes which doe ease and helpe afflicted minds, and keep them harmeleſſe from the diuell, or from conceiuing imagination of him, or from poyſoned fumes which doe annoy and corrupt the brain, theſe be reckoned, namely Rew, Squilla or ſea onion, of the iuyce whereof both the ſyrupe, oxymel and vineger is confected; *Oſteritium*, commonly called *Maſtiſtrantia*: Angelica or Imperiall: a kinde of fenell gyant, or of the herbe that groweth in *Syria*, the iuyce whereof is called of the Apothecaries *Aſa dulcis*, *Belzoe* or *Belzoin*, commonly called *Beniamin*, or rather *Benzwin*; the herbe called the leſſer Madder, wherwith they vſe to colour skinnes, which herbe remedieth the madneſſe of a dog, and healeth them alſo that bee bitten of a mad dog, which affection, hurt and griefe is not vnlike to thoſe which are vexed of Satan, and incenſed with furious raging: Roſemary purgeth the houſe, and a ſtalke of this herbe, or a ſtemme or braunch of the bodie of this tree, hãged on the threſhold, driueth away diuels, and the infection of peſtilence. And ſo doth alſo that herbe which in euery place is commonly knowne by the name of *Palma*, or *Palmus Chriſti*, becauſe the leaues of it are in faſhion like vnto a hand ſtretched out. So likewiſe Corrall, Pyonie, Miſtelden, doe expell the falling ſickneſſe, if they bee either hanged on the necke, or giuen to drinke in

Rew.
Squilla or ſea onyon.
Aliſſon, Madder.
Roſemary.
Palma Chriſti.
Things good againſt falling ſickneſs

in wine. Of which remedies if any man think that ſome may be exhibited and miniſtred for the driuing out of diuels: then, away with all vanitie and heathniſh ſuperſtition, away with all babling prayers, and ſuch kind of outlandiſh or ſtraunge countrey words, wherewith the profeſſors of Magicall Artes, do commonly bring to paſſe their enchauntments and ſorceries. If herbes haue any effectuall operation or power, as experience doth plainly ſhewe that they haue, remember that they haue it of the Lord. For all medicines and medicinable ſtemmes and herbes, which are applied vnto mens bodies, are not effectuall, nor haue the effect of reſtoring health, in reſpect of themſelues, or by their owne vertue, but by the gift and goodneſſe of God. Therfore if thou intend to doe ſome good cure, by the helpe of herbes, doe not put thy truſt in the herbes, but in God. For ſo ſhall thy enterpriſe haue ſuch good happe and proſperous ſucceſſe in driuing away diſeaſes, as thou wouldeſt wiſh to haue. Otherwiſe this endeuour goeth wrong way to worke, and the euent thereof deceiueth the skilfull profeſſour of the Arte, when as he doth neither wey in his minde the power of the Creator, nor truſteth in him of whom all things haue and receiue their effect. For this cauſe *Aſa* king of *Iuda*, when he was afflicted & ſtriken with very vehemēt griefe & payn in his

Herbs haue their effect of God.

Why king Aſa obtayned not his health.

3 *Kyng* 15. 2. *Paral.* 16.

his feete, and ſought not God, nor asked remedie of him, but truſted onely to Phiſitions, hee felt no eaſe nor helpe by their fomentations, but dyed of the gowte, as the hiſtorie doth teſtifie. For God doth not forbid men to vſe the helpe of Phiſitions, but to truſt in them too much, and to haue no regard of him which maketh hole and giueth health, and by whoſe gift all things are effectuall. Moreouer, thoſe men doe fondly and ſuperſtitiouſly, and doe attempt a thing not altogither differing from idolatrie, who in their enchauntments, vſe herbes conſecrated with certaine counterfait prayers, or doe alſo labour to expell diſeaſes with them by theyr ſorcerie. So they applye and vſe Ferne or Brake gathered in the night ſeaſon, when the Sunne entring into *Cancer* is at the higheſt, and the day at the longeſt, Rew, three leaued graſſe, or Triſoyle, and Veruaine, mixed in their Magicall deluſions, wherewith they deceiue and blind the rude and ignorant people, to the ende they may ſcrape and get ſomething from them, and beguile them of their money. And yet for all that, thoſe vayne craftſmen doe neuer become rich men. This aduertiſement haue I thought conuenient and neceſſarie to bee annexed to this treatiſe, O ſtudious reader, to admoniſh euery man to abſtaine from Magicall enchauntments, and

Pſal. 62.

Herbs muſt not be applied to Magicall enchauntments.

to marke well and consider, of whome the ayde, succour, and safegarde of health and soundnesse must bee asked and sought, and in what manner (reiecting heathnish vanitie and superstition) wee ought to vse those prest and readie remedies, which GOD of his great goodnesse and bountifull liberalitie, hath plentifullie and aboundantlie graunted vnto vs.

Of the maiestie and power of the most highest, and how many diuers titles and names are attributed and ascribed vnto that one onely substance of GOD, distinct and diuided into three equall persons. By the contemplation whereof, mans minde conceiueth tranquillitie and comfort, and most effectuall faith and trust towards God.

Chap. 59.

The nature of God is vnsearchable.

BEcause GOD that most excellent, most mightie and puissant nature, and the very eternall minde or spirite free and cleare from all mortall mixture and congelation, extendeth himselfe so exceedingly, as cannot bee measured, and dilateth, stretcheth, and shedeth foorth himselfe so farre on euery side, as cannot bee comprehended, who ruleth and gouerneth

gouerneth euerie thing, and endueth them with his power: for that cause that same one deitie, for this vertue, power, excellent and mightie operation, is highly entituled with diuers names, and nobly renowmed, celebrated, and adorned with many glorious testifications of prayse and honour, both of the Hebrewes, and also among other nations that haue had anie knowledge of the Godhead. So in the sacred and holie historie the Lorde is called *El, Eloim, Adonai, Emanuel:* Of the which names euery one signifieth peculiar strength, and might, and attributeth great power vnto GOD, the which hee exerciseth and executeth on thinges here beneath. For which cause when hee set foorth, published, and ordained the commaundements of his lawe to bee carefully kept and obserued of the Iewes, to the ende that greater authoritie and higher worshippe might the more honourablie and reuerentlie bee giuen and ascribed vnto him, hee saith, *I am the Lorde thy God, which brought thee out of the lande of Egypt and house of bondage. Thou shalt haue no straunge Gods before mee.* By this holy and wonderfull name, he ascribeth vnto himselfe the rule and dominion of all thinges that haue their being. For sith that he is the fountayne, spring, and beginning of all vniuersally, and sith that hee alone hath his perma-

Ioh. 1.

God hath sundrie names.

Exod. 20.
Deut. 5.

Iehoua, that is, Lord, is a singular name of God.

nent being and perpetuall abiding by himselfe, hee onely giueth power and strength to all things to haue their being and abiding. Wherefore it is meete and decent, that all mortall men obey his commaundements and ordinaunces, and bee subiect vnto his lawes, and not seeke protection, health, helpe, and saluation of any other, but of him, nor turne themselues vnto any other, but vnto him, who onely is from euerlasting. This name which the Hebrewes call *Iehoua*, the Greekes Ων, the Latines call the same *Existentem*, that is, *being*. Therefore the nomination of the diuine substance, is deriued of many thinges. Namely, of his first and perpetuall power and might to bee, of his eternitie, of his magnificence, Maiestie, rule and dominion, to the which all things are subiect and vnder obedience, and by which hee ruleth all creatures, and guideth and gouerneth them by his most effectuall and principall prouidence. GOD hath also a name assigned vnto him of his placabilitie or mildnesse, in that his displeasure is so soone appeased and so easily mitigated, of his meekenesse, mercie, and compassion, which he vseth towards men, which doe humbly beseech and lamentably desire his ayde, his helpe and succour in their necessitie, distresse and miserie. For the hebrewe word, *El*, expresseth the clemencie or mercie

This name is assigned to God of his effect.

Ose.3. Ioel.2. Naum 1.

of God ioyned with his righteousnesse, wherwith hee comforteth, strengtheneth, and preserueth the godly, and chastiseth, punisheth, and correcteth the wicked, and by putting his feare in their hearts, calleth them backe from their wickednesse. Hee is also named of the light, wherewith he driueth away the darknesse, the blindnesse, ignorance, and errours of the minde and vnderstanding, and doth illuminate & lighten mens hearts which are full of darknesse, with the light of his trueth and knowledge of him. For so saith our Sauiour, *I am the light of the worlde, hee that followeth mee, walketh not in darkenesse.* Of the fire also, wherewith hee enflameth and brenneth the godlie with the loue of his diuine Maiestie, and endueth their mindes with holesome and liuely doctrine. But hee consumeth and vtterlie destroyeth his aduersaries, which neither reuerence, worshippe, nor feare him, and bringeth them to naught, euen as the fire licketh vp drye strawe, or stubble, or such like light nourishments thereof. Therefore *Moses* and Saint *Paul* doe admonish vs, to worshippe GOD reuerentlie and religiouslie, that is, with pure heart and good conscience, that wee may bee accepted before him. *For our GOD*, saith hee, *is a consuming fire.* Where-

Naum.2. *Ose.11.* *Ioh.8.* *Deut.4.* *Hebr.12.*

Mich.6. *Ose.2.* fore let euery man behaue himselfe lowlie and humblie before him. GOD hath also a name attributed vnto him of his goodnesse, liberalitie, and bounteousnesse, which hee vseth toward his faithfull seruants: whom hee suffereth not to bee oppressed with any extreame necessitie, or to perish for want of thinges necessarie: but in all things that they haue neede of, he prouideth for them plentifully, and giueth vnto them aboundantly all thinges needfull and profitable, both outward goods, and also tranquillitie of heart, quietnesse of minde, and peace of conscience. And hee is called Father, of his pietie, louing kindnesse, and fatherlie affection, wherewith he embraceth his children, and by his bountifull prouidence careth and prouideth for theyr health, safetie, and commoditie. So the Lorde saith by the Prophet *Ieremie*, *Thou shalt call mee father, and shalt not ceasse to goe after mee.* Agayne, *I am become a father to Israel, and Ephraim is my first borne, and I will leade them foorth by the brooke of waters in the right waye, and they shall not fall.* That is to saye, they shall followe my steppes, they shall goe with mee, and they shall agree vnto my will, and continue therein, and I will keepe them safe in all theyr waies,

He is called God of his goodnesse.

Ieremy. 31. *Malach.*1.

*Ieremy.*1. *Esa.*63.

waies, neither ſhall any harme happen vnto them, no iniury, no wrong or deſpite ſhall bee done vnto them, no deſtruction, no calamity, no miſery ſhalbe brought vpon them. Moreouer the Prophet *Eſay* doth commemorate and recoumpt thoſe goodly, faire, glorious and triumphant titles, which God the Father attributeth vnto Chriſt, that euery man may knowe what Chriſt hath done for vs by his natiuity, death, and reſurrection, and by his aſcenſion into Heauen. For thus the Prophet expreſſeth the greatneſſe of his might and power, his magnificence, his excellency, his brightneſſe, his glory, his honour, his power, his highneſſe, his maieſty: Of the which euery one redoundeth vnto our profite and commodity: whereuppon he is called *Emanuel*, that is to ſay, *God with vs. A childe is borne vnto vs, and a Sonne is giuen vnto vs, and the principality is vppon his ſhoulder, and his name ſhalbe called Wonderfull, The giuer of counſail, The mighty God, The Father of the world to come, The Prince of peace.* Innumerable and infinit are the teſtifications of praiſe, honour, and glory, which may be applied and aſcribed vnto his exceeding, infinite, incomprehenſible and ſurpaſſing maieſty, yea euen which he attributeth vnto himſelfe. So he calleth himſelfe the Phiſition, becauſe he giueth & aſſureth the health of ſoule and body, and cureth, amendeth, and healeth

Eſai 9. What Emanuel doth ſignify.

Ierem. 5.

Oſe. 7.
Eſa. 61.
Mat. 9.

healeth both the inward and outward vices & corruption of men. Hee calleth himselfe the Sheepheard, because he very carefully, diligently, and watchfully looketh vnto his flocke, and gathereth together the dispersed and scattered sheepe, and feedeth and refresheth them with the holesome pasture and foode of his holy word. So Christ calleth himselfe the fruitefull vine, and his Father the husbandman, and vs the braunches growing and abiding in the vine, whom he purgeth and pruneth, and clenseth from the vine the vnprofitable stalkes or stemmes, that is to say, cutteth cleane away superfluous lustes and couetous desires, to the end they may bring forth more fruit. But those whome he findeth vnfruitefull and voide of yearely profite and increase (by which Metaphor he meaneth them which bring foorth no fruite of Faith) hee adiudgeth and appointeth them to the fire, as vnprofitable and dry withered shragges that haue no iuice, but are vterly fruiteleese. Saint *Paul* also vseth a like Metaphor deriued of diligence in husbandry and industry of building. For, priuie hatred, variaunce, and strife being represt & abolished, wherewith the *Corinthians* were at discord among themselues, and were puffed vp and swelled one against another, in the behalfe of their Doctors and Teachers, (as we see men do oftentimes euen now in these our daies) he admoni-

Esai. 40. *Ioh.* 10. *Psal.* 77. & 78. 1. *Pet.* 2.

Ioh. 15. A similitude of a vine.

A similitude of building. 1. *Cor.* 3.

monisheth and warneth euery one of them, that if they haue gotten any holesom learning, they doe not attibute it to the Ministers, but ascribe it vnto GOD the author of all good thinges. *Wee*, sayeth he, *are helpers, and as it were hired workemen. Wee doe Gods busines, to him doe wee approue our industry, for him do we take all this paines. Ye are Gods husbandrie, and as it were his ground, soile or land, which we til, and make more apt for fruit, with sowing the seed of holesome doctrine. Yee are Gods building and workemanship, which ariseth and is erected vppe vnto his glory.* But as concerning the great highnesse, honour, and Maiesty of God, nothing can be inuented or deuised, nothiug can be thought, mused, or conceiued in the mind, so high, so magnificke, so renowmed, so excellent, so glorious, so surpassing faire and goodly, finally so perfect in euery respect, and in al kinde of vertues, but the same ought worthyly to be referred and attributed vnto the essency or substaunce of God, or applied and ascribed vnto him. His wisedome being the ruler and gouernour of all things, wherewith he preserueth, supporteth, and sustayneth the whole vniuersal world by his counsaile & prouidence, is incomprehensible, inexplicable, vnspeakeable, and infinite, so that the order and orderly continuance of all thinges from time to time so wonderfully, doth draw all men into admiration

The Apostles are Gods ministers.

God is the perfect paterne and absolute ensample of vertue.

The wisedome of God. *Psal.* 66. 104. 107. 147.

ration and loue of the Creator, inflaming and prouoking them to extoll and magnifie him for his excellent and marueylous workes. His might, ſtrength, and power, wherewith hee caſteth down and ouerthroweth his enemies, and wherewith he helpeth and maintayneth the godly, is inexpugnable and inuincible, & cannot be reſiſted. For there is nothing which doth not giue place vnto his ſtrength. No caſtles, no towres, no fortifications, no defences, no fortreſſes or bulwarkes, how ſtrong ſoeuer they be, can withſtād his puiſſance. His Iudgement and Iuſtice, wherwith he diſtributeth to euery man that which is due, conuenient, and requiſite for him, and adiudgeth and rendreth rewardes to euery man according to his worthineſſe and deſertes, is right, lawful, holy, ſincere, pure, laudable, and of excellent equity, ſo that no man (vnleſſe hee bee of depraued iudgement) hath any cauſe to complain of the ſame. His mercy, compaſſion, pitty, clemency, and mildneſſe, which euery one of the Prophets doe greatly commend and highly extol, is exceeding, and excelleth and ſurpaſſeth all his vertuous. For all men which feare his Iuſtice, flee vntō his Mercy as vnto a ſure ſanctuarie, and doe humbly deſire his helpe and ſuccour. This taketh away deſpaire and diſtruſt out of mens fearefull hartes and conſciences. With this the holy Spirit the Comforter doth comfort

The ſtrēgth and might of God.

The power of God.

Pſal. 18 27. 62.

Eſai. 25. *Prouerb.* 8. *Luc.* 2.

The righteouſnes of God.

Pſal. 18. 48. 85.

Pſal. 22. 145.

The mercy of God is a ſure refuge to ſinners.

comfort, ſtrengthen, and raiſe vp them that ſuddainly fall, and grafting and fixing in their harts aſſured hope and truſt to obtaine ſaluation, maketh thē come boldly vnto the throne of grace, to obtaine mercy and receiue remiſſion of ſinnes, ſo that there is nothing which may be imputed vnto them, there is none that can accuſe, appeach, or condemne them to be guiltie of death. Saint *Paul* hauing good proofe and experience of this mercy of God, and being of a perſecuter choſen and admitted to be an Apoſtle, doth ſupport, ſtay, comfort, and ſtrengthen the doubtfull and wauering mindes of men, and prouoketh and alloureth them vnto the mercy of God, euen by his owne notable and excellent example, with theſe wordes: *Whereas before*, ſayeth he, *I was a perſecuter, a blaſpemer, a violent tyranne: I obtayned mercy, becauſe I did it ignorauntly through vnbeleefe.* That is to ſay, voyd of faith, and not knowing the counſaile, purpoſe, and determination of God. For he ſuppoſed, when he perſecuted the Chriſtians, that hee did God good ſeruice. And further, to the end that all men may haue good conſideration and carefull regard of their ſaluation, and that euery mā may aſſuredly know that his ſinnes are purged and cleanſed away by the bloud of Chriſt, Saint *Paul* with aſſured proteſtation and affirmance pronounceth theſe wordes to them that

Pſal. 32. 37. *Coloſ.* 2.

Hebr. 4.

1. *Tim.* 1.

1. *Ioh.* 1. 6.

Saint Paul praiſeth & extolleth the mercy of God.

that truſt in him. *This is a ſure ſaying and by all meanes worthy to bee receiued, that Ieſus Chriſt came into the world to ſaue ſinners, of whi I am chiefe. But for this cauſe I obtayned mercy, that in me he might firſt ſhewe all clemency, to declare an enſample vnto them, which ſhould beleeue on him vnto euerlaſting life,* that is to ſay, with hope and conſtant expectation of the kingdome of heauen. And becauſe this benefite ought wholly to be aſcribed vnto our heauenly Father, and that he ought not to be robbed of his due prayſe, nor defrauded of the teſtification and percelebration of his infinite goodneſſe, hee immediatly annexeth theſe wordes: *Vnto the immortall King of Worlds, vnto the inuiſible, and onely wiſe God be honour, prayſe, and glory for euer, Amen.* Saint *Peter* alſo for the myſtery of our redemption, attributeth the like prayſe *Vnto God and the Father of our Lord Ieſus Chriſt, who according to his aboundant mercy regenerated vs vnto a liuely hope, by this that Ieſus Chriſt roſe again from the dead, to an inheritance immortall, vndefiled, and that cannot fade nor periſh, laid vp in heauen towardes vs:* that is to ſay, for the loue of vs and for our ſakes. *For after that the kindneſſe, and loue and humanity of God our Sauiour towards man appeared, not for any of our deſerts, nor for the workes of righteouſneſſe which wee wrought, but according to his mercy he ſaued vs by*

Saint Paul prouoketh all men to committe themſelues to the mercy of God.

1. *Pet.* 1. Saint Peter extolleth the mercy of God exceedingly.

Tit. 3.

by the fountaine of regeneration and renewing of the holy Spirite, which hee hath ſhed fourth richly by Ieſus Chriſt our Sauiour, that wee being iuſtified by his grace, might be made heires according to the hope of euerlaſting life: which ſaying is certaine true and vndoubted, and to bee infixed and ſurely kept by all meanes in euery mans minde. Seeing therefore that the loue & ready kindneſſe of God is ſo great, his fauor, charity, his fatherly deare and tender affection towardes mankinde is ſuch, that hee hath not onely giuen vs the vſe and commodity of all thinges, but alſo (which farre exceedeth theſe benefites) hath beſtowed euen his onely beloued Sonne for the redemption of man, that by the death & reſurrection of Chriſt, man might obtain reconciliation and grace: it is meet and decent, and both equity, and thankefulneſſe for ſuch a benefite beſtowed on vs, doth require, that euery one of vs do put al our whole hope, truſt and confidence in him, and magnifie him with moſt high and excellent prayſes, and endeuour to approue our conuerſation, & lead our liues acceptable before him, & pleaſe him with Faith, not an idle and vaine Faith, but that which is ſuſteyned, declared, enuironed, and accompanied with the workes of charity: and denying and forſaking vngodlineſſe, and reiecting carnal luſts and worldly deſires, conſecrat our ſelues wholly vnto him, and liue ſoberly,

Our life muſt be approued vnto God.

Faith is adorned with fruits.

berly, righteously, and godly in this present world, *Looking for the blessed hope and appearing of the glory of the great God and our Sauiour Iesus Christ, who gaue himselfe for vs, to redeeme vs from all iniquity, and to purge vs a peculiar people vnto himselfe zealous and feruent follower of good workes*: For by framing our liues and ordering our conuersation after this manner, and by the operation and consolation of the holy Spirite the Comforter giuen vnto vs and dwelling in vs, peace, tranquility, and sure safety shalbe nourished and stablished in our hartes and consciences, and dread & feare of death being shaken off and driuen away, Christ being our leader and guide, our captain and forerunner, we shall enter into immortality, and the blessed and euerlasting mansions. And indeede death is not the destruction of the body, but the renewing of it. It is not the extinguishment or perishing of nature, but it is the porche and doore of the other farre better life to come, and the very gate and first entry vnto the heauenly Cittie, and the entrance and way vnto euerlasting life. Of the certainty whereof no man hath cause to doubt, or mistrust the promises of God, when as the trueth it selfe, which is infallible and neuer falleth or deceiueth, doth faithfully perfourme that which it hath promised. *For God is true, and euery man is a lyer*, that is, God faileth no man, deceiue-

Tit. 2.

Rom. 5.

Death is the renewing of life.

God is true in his promises.

deceiueth no man, nor disappointeth any man of his hope and expectation. He is no vaine promiser nor vnfaithful promis-keeper, as men vse to be, which dissolue leagues and alliance, breake couenants, and with a kind of old crafty subtilty, winde themselues out of the bonds of their promises, and slip from their word, but he is constant, stedfast, sure, and very faithfully performeth and accomplisheth that which he hath promised, and which he hath vndertaken to bring to passe. But euery man is a lyer, that is to say, deceitfull, slippery, light, inconstant, mutable, doubtfull, wauering, variable, fraudulent, vaine, crafty, slie, vnfaithfull, and which speaketh one thing standing, and another sitting, so that no mã may safely trust him. Which vices are very farre from the Maiesty of God, yea so far as cannot be expressed, because that no humane affections can bee incident vnto him. Therefore we must with most assured confidence trust, leane, and cleaue vnto him, specially and principally, and direct & refer all our praiers requests, hope, and desires vnto him onely, whensoeuer either dangers or calamities are imminent, or when death and our extreame conflict is euen at hand. For by his fauour, presence, & present helpe, al things are mittigated, and made mild, easie and tolerable, and al things are of sowre, grieuous & bitter, made sweete, delectable, and pleasant.

Psal. 62. 116.

The exposiciõ of these words (man is a lyer.)

In daunger and distres we must flee to God.

By ſure truſt in him the feare of death is driuen away, and al terror and trembling is aboliſhed out of our harts. For the loue of him wee contemne & deſpiſe the fawning delights & flattering pleaſures of this life. By the power and helpe of him wee endure and patiently ſuffer miſeries, dammages, and inconueniences, which compaſſe, beſiege, and aſſaile vs euery moment. With firmely ſtabliſhed hope in him and conſtant expectation of immortality wee being ſupported and comforted, doe willingly, gladly, and chearefully flit and depart from the priſon of this life and ſhort time of our abiding here, and by Chriſt our guide and leader we are conducted and brought vnto thoſe eternall and bleſſed dwelling places. And with leſſe griefe and greater ioy, are wee ſeparated from the ſociety of the body, and from the courſe and ſtanding place of this life: And our laſt conflict and wraſtling with death, (in which for the moſt part miſtruſt and deſpaire aſſaileth the conſcience) maketh vs to haue the leſſe carefulneſſe, heauineſſe, and perplexity, becauſe we are ſure, that redemption & grace is obtained for vs by the merit of Chriſt. For the Mediator between God and man Ieſus Chriſt hath reconciled vs vnto his father, and with his bloud hath waſhed away our ſinnes, and by the power of his reſurrection hath giuen vs righteouſneſſe: *For Chriſt was deliuered for our ſinnes,*

1. *Tim.* 2.

The death of Chriſt waſheth away our ſinnes.

1. *Ioh* 2.

sinnes, as Saint *Paul* sayeth, *And was raised for the iustification of vs.* So that wee being confirmed and assured by the resurrection of Christ, as by a sure pledge, doe trust that wee shalbe saued and rayled vp by his power. *For he*, as the Apostle testifieth, *Wil transforme our vile body, and make it of like fashion vnto his glorious body, according to the mighty working whereby hee is able to subdue all things to himselfe.* For although, according to the doctrine of Saint *Paul*, *This our earthly mansion of this tabernacle must be destroyed*, euen as a ruinous house, which is dissolued, when the ioints and tenons are loosed, and the framing together of the rafters is plucked asunder: yet that building which we haue of God, is not made with handes, but eternall in heauen. *For God which hath raised vp the Lord Iesus, shall raise vs vppe also by him, and shall make vs partakers of the common resurrection.* Which most certaine hope bringeth this to passe, that we being lesse depriued, naked, or destitute, doe suffer our selues to be withdrawen and remoued from hence.

Rom. 4.

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Philip. 3.

2. Cor 4. & 5.

FINIS.

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